

The Burning of London by the Papists.



Murdering Kings



Cruelty

THE Protestant TUTOR.

Instructing Children
to Spel and read En-
glish, and Ground-
ing them in the True
Protestant Religio.
and Discovering the
Errors and Deteits

of the Papists.

Gunpowder & Treason



Papery



London, Printed for Ben. Harris under the 1st Piazza
of the Royal Exchange in Cornhill, 1679

ADVERTISEMENT.

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To the Right Honourable James Earl
of Doncaster and Dalkeith, Eldest Son
to the most Illustrious Protestant
Prince, JAMES Duke of
MONMOUTH.

My Lord,

SInce the Papists who have of
late so notoriously appeared to
be the Grand and Implacable
Enemies of this Kingdom, by De-
signing the destruction of His Ma-
jesties Person and Government, and
the Protestant Religion, left to us
by our Ancestors, have been so wicked-
ly Industrious to promote their curs-
ed Opinions among the Ignorant,
as they have demonstrated by their

The Epistle Dedicatory.

vast number of Popish Primers, Catechisms, Manuals, and a multitude of such Romish Trash and Trumpery, which they intended to have dispersed like a General Infection among the youth of this Nation, if they had not been happily seized; and justly committed to the Flames, since the discovery of the Damnable and Horrid Popish Plot; I am confident it cannot be unacceptable to your Lordship, if I endeavour to strengthen and confirm this young Generation in Protestant Principles; by the methods whereby they intended to Debauch them; This My Lord is the Design of this little Book,

The Epistle Dedicatory.

Book, which being seriously considered, will discover an horrible prospect of the Tyranny and cruelty of that Bloody Religion, and will oblige all good Christians and Protestants, by all lawful ways and means to oppose to the utmost the putting our necks under that slavish Yoke, which neither we nor our Fathers were able to bear, and which of all Judgements we may beseech Almighty God to deliver us from; which is the daily prayer of

My Lord,

Your Lordships most
Humble Servant.

Benjamin Harris.

A 4

My

The Epistle Dedicatory.

My Lord, my weak Endeavours out have too
The Sum and Substance of *The Martyrs Book*;
Protection and Acceptance if you give,
It shall, as shall your Lordship ever live.
My Lord, the lives & deaths of Saints & Kings,
This little Book unto your Lordship sings.
For pardon and protection I intreat,
The Volumes Little my Presumption Great.

B. H.

To

The Preface.



To all Protestant Parents, School-Masters and School-Mistresses of Children, Greeting.

WHat can be thought more necessary at such a time as this, then to arm our Innocent Children against the cursed and continual Practices of our Romish Adversaries, who designed not only the Murder and destruction of the bodies, but the ruin and damnation of the souls of our poor Children also, with the utter Extirpation of the Protestant Religion from under Heaven, may we not rather desire to see our dear Children go to the Grave

The Preface.

before us, then to leave them behind us to be bred up in Popish Superstition and Idolatry, or otherwise to be Imprisoned, Rackt, Tortured and Burnt at the stake as our Fathers have been before us; The Smithfield Fires are hardly out wherein our Grandfathers suffered Martyrdom, the blood of above Two Hundred Thousand murdered with all manner of Cruelties in Ireland, Cryes aloud for Vengeance to Heaven; The bloody Massacres of the poor Protestants in Piedmont, Poland, and other Places, are but as yesterday, The Horrid Treacherous murder of that Worthy Gentleman Sir Edmundbury Godfrey, ought always to appear before our eyes; in him we were all designed for Romish Revenge, by his death we may clearly observe what was intended to the whole Protestant Party in England; We
have

The Preface.

have it under Colemans own hand, that the glorious Design was To root out that Heresie (and those Hereticks,) which had so long troubled this Northern world; and for carrying on this blessed work, Kings, Lords, Commons, Men, Women, Children of all Ages and Sexes were to be sacrificed to that bloody Anti-christian Idol of Rome: Oh Lord God how great and wonderful are thy mercies towards us? how near were we to the pit of Destruction, and yet were not sensible of our extream danger, before thou O Lord, didst shew us (we hope) a way to escape, which we humbly beseech thy Blessed Majesty, to discover more and more to the overthrow and Destruction of thine and thy Churches bloud-thirsty Enemies; How did they put Protestants, (as the Heathen Emperours did of old) the Christians into
the

The Preface.

the Skins of Bears and Lyons, thereby to incite them to murder and destroy one another, or like their cursed brethren at Paris, who when they had cruelly butchered above Thirty Thousand Protestants, without the least occasion or Reason whatsoever; in three or four days time: they afterwards Falsly and Impudently Reported, that all this was done because the Protestants had contrived a Plot against the King, I shall add no more but only to inform you that this little book may in some measure discover to our Children what they must certainly expect if ever Popery prevail against us, and therefore nothing can be thought more necessary than to teach them to Spell and Read English, and to Create in them an Abhorrence of Romish Idolatry at the same time, which being infused in their green and tender years, may leave an Im-

The Preface.

*Impression in their Minds to the End of
their Lives, which is the Real and
Hearty Desire, and Design of*

Your Friend and Servant,

Benj. Harris.



The Protestant Tutor &c. II



*An Account of the Burning the Pope
at Temple-Bar in London, No-
vember 17, 1679.*

TH E horrid Designs and Contrivances of the Pope, his Priests, Jesuits and Papists for many years last past, for rooting out the Protestant Religion from under Heaven, in this Kingdom as well as in all the Protestant Countreys in Europe, has raised such a just indignation in the breast of every Good Christian and True Englishman, That the people of this Nation have upon all occasions endeavoured to discover their generous Resentment and Detestation of those cursed Invaders of their Religion and Civil Liberties, but never more apparently then upon the 17th of November 1679, that being the day on which the

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the unfortunate Queen *Mary* died, and that Glorious Princess Queen *Elizabeth* that True Defender of the Christian Protestant Faith ascended the *English* Throne, and thereby dispelled those thick clouds of *Egyptian Popish* Darkness, which had so long overspread these Kingdoms.

Upon the said 17th. of November, the Bells began generally to ring about three a Clock in the morning, in the City of *London*; and several Honourable and Worthy Gentlemen belonging to the *Temple*, as well as the City (remembering the burning both of *London* and the *Temple* which was apparently Executed by *Popish* Villany) were pleased to be at the charge of an Extraordinary Triumph, in commemoration of that Blessed Protestant Queen, which was managed in the manner following.

In the evening of the said day, all things being prepared, the Solemn Procession began setting out from *Moregate*, and so proceeded to *Bishops-gate-street*, and down *Houndsditch* to *Aldgate*, and from thence through *Leaden-hall-street*, *Corn-hill* by the *Royall Exchange*, through *Cheapside* to *Temple-bar* in the Order following.

I. First

1. First marched six Whiffers in Pioneers caps and red waistcoats. 2. A Bellman ringing his Bell, and with a loud and doleful voice, crying all the way, *Remember Justice Godfrey.* 3. A dead Body representing Justice Godfrey in the habit he usually wore, and the *Crevat* wherewith he was murdered about his neck, with spots of Blood on his Wrists, Breasts and Shirt, and white Gloves on his hands, his face pale and wan, riding upon a white Horse and one of his Murderers behind him to keep him from falling, in the same manner as he was carried to *Primrose-hill.* 4. A Priest came next in a Surplice, and a Cope Imbroidered with Dead mens *Sculls* and Bones, and *Skeletons*, who gave out pardons very plentifully to all who would murder *Protestants*, and proclaiming it *Meritorious.* 5. A Priest alone with a large silver cross. 6. Four *Carmelite Fryers* in white and black Habits. 7. Four *Grey Friars* in their proper Habits. 8. Then six *Jesuits* carrying bloody Daggers. 9. Four wind Musick called the *waits* playing solemnly all the way. 10. Four *Bishops* in Purple, with Lawn sleeves, and *Golden Crosses* on their breasts, and *Crosier staves* in their hands.

11. Four

First

11. Four other Bishops in their *Pontificalibus*, with Surplices and Rich Imbroydered Copes, and Golden Miters on their Heads. 12. Six Cardinals in Scarlet Robes and Caps. 13. Then followed the Popes Chief Physician with *Jesuits* powder in one hand, and an Urinal in the other. 14. Two Priests in Surplices with two Golden Crosses. Lastly, The Pope in a lofty Glorious Pageant, representing a Chair of State, covered with Scarlet, the Chair being richly Embroidered and Fringed, and bedeckt with Golden Balls and Crosses; At his Feet was a Cushion of State, and two Boys sit on each side the Pope, in Surplices with white silk Banners, painted with red Crosses, and bloody Consecrated Daggers for murdering *Protestant* Kings and Princes, with an Incense Pot before them Censing his Holiness. The Pope was arrayed in a Rich Scarlet Gown, lined through with Ermins, and adorned with Gold and Silver Lace, with a *Tripple Crown* on his Head, and a Glorious Collar of Gold and precious stones about his neck, and *St. Peters Keys*, a great quantity of *Beads*, *Agnus Dei's*, and other *Catholick* Trumpery about him. At his Back stood

stood the Devil, His Holinesses Privy Councillor, frequently Careffing, Hugging and VWhispering him all the way, and oftentimes instructing him aloud to destroy His Majesty, to contrive a pretended *Presbyterian* Plot, and to fire the City again, to which purpose he held an *Infernal Torch* in his hand; The whole Procession was attended with an Hundred and Fifty Torches and Flambaus by order, but there were so many more who came in Volunteers, as made the number to be several Thousands. Never were the Balconies, V Windows and Houses more numerously filled, nor the Streets more thronged with multitudes of people, all Expressing their Abhorrence of Popery with continual Shouts and Acclamations, so that in the whole progress of their Procession, by a modest computation it is judged there could nor be less then two hundred thousand Spectators.

Thus with a slow and solemn state in some hours they arrived at *Temple-bar*, where all the Houses seemed to be converted into Heaps of Men, V Women and Children, who were diverted with Variety of Excellent Fireworks: It is known that *Temple-bar* since its Rebuilding is adorned

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dorned with four stately Statues of Stone, two on each side the Gate, Those toward the City Representing Queen *Elizabeth*, and King *James*, and the other two toward the *Strand*, King *Charles* the first, and our present Gracious Sovereign; Now in regard of the day, the Statue of Queen *Elizabeth* was adorned with a Crown of gilded Lawrel on her Head, and in her hand a Golden shield with this Motto inscribed thereon, *The Protestant Religion, Magna Charta*; several lighted Torches were placed before her, and the Pope being brought up near the Gate, the Song following was sung in Parts, between one who represented the *English Cardinal Howard*, and another the People of *England*.

Cardinal Howard.

*From York to London Town we come,
To talk of Popish Ire,
To Reconcile you all to Rome,
And prevent Smithfield Fire.*

The People Answer.

*Cease; Cease! thou Norfolk Cardinal,
See yonder stands Queen Bess,*

Who

for Children.

7

Who sav'd our Souls from Popish Thrall,
O Queen Bess, Queen Bess, Queen Bess.

Your Popish Plor, and Smithfield Threat,
We do not fear at all.

For Loe! beneath Queen Besses Feet,
You fall, you fall, you fall.

Now God preserve Great CHARLES our King
And eke all Honest men;
And Traytors all to Justice bring,
Amen, Amen, Amen.

Then having entertained the thronging Spectators for some time with the Ingenious Fireworks, a very great Bonfire was prepared at the Inner-Temple-Gate, and his Holiness after some Complements and Reluctancies was decently tumbled into the Flames, the Devil who till then had faithfully accompanied him, left his Holiness in the Lurch, and laughing gave him up to his deserved Fate. This last Act of his Holiness Tragedy was attended with such prodigious Shout of the Joyful Spectators, that it might be heard far beyond Somerset-House, and we hope the sound thereof will reach all Europe,

Who

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rope, The same evening there were Great Bonfires in most streets of London, and universal Acclamations, Long live King Charles, and let Popery perish, and Papists with their Plots and Counter-plots be for ever Confounded as they have hitherto been. To which every honest English Man will readily say, Amen.

The

for Children.

9

The Roman small Letters.

a b c d e f g h i j k l m n o p q r s t u v
w x y z, &.

The Italick small Letters.

a b c d e f g h i j k l m n o p q r s t u v
w x y z, &.

The English small Letters.

a b c d e f g h i j k l m n o p q r s
t u v w x y z, &.

Roman Capitals.

A B C D E F G H I K L M N O P Q
R S T V U W X Y Z.

Italick Capitals.

A B C D E F G H I K L M N O P
Q R S T V U W X Y Z.

The

The Protestant Tutor
The English Capitals.

A B C D E F G H I K L M N
 O P Q R S T U V X Y Z.

The five Vowels.

a e i o u.

The Consonants. -

b c d f g h j k l m n p q r s t v w
 x y z.

Double Consonants.

tt sb. sh sk ll fl ff

Other Double Letters.

fi fi ffi ffi & æ œ.

for Children.

11

a e i o u
ab eb ib ob ub
ac ec ic oc uc
ad ed id od ud
af ef if of uf
ag eg ig og ug

a e i o u
be be bi bo bu
ca ce ci co cu
da de di do du
fa fe fi fo fu
ga ge gi go gu

a e i o u
bat bet bit bot but
cad ced cid cod cud
dap dep dip dop dup
fal fel fil fol ful
gad ged gid god gud
hac hec hic hoc huc
lap lep lip lop lup.

bra bre bri bro bru
cha che chi cho chu
dra dre dri dro dru
fla fle fli flo flu

The

The Lords Prayer.

OUr Fa-ther which art in Heaven,
 Hal-low-ed be thy Name. Thy
 King-dom come. Thy will be done on
 Earth as it is in Hea-ven. Give us
 this day our daily bread. And for-give
 us our Debts, as we for-give our Deb-
 tors : And lead us not in-to Temp-ta-
 ti-on, but de-li-ver us from evil : for
 thine is the King-dom, and the Pow-er,
 and the Glo-ry for e-ver, A-men.

The Creed.

I Be-lieve in God the Fa-
 ther Al-mighty, Ma-ker
 of Hea-ven and Earth :
 And

And in Jesus Christ his onely
Son our Lord, which was
conceived by the Holy Ghost,
born of the Virgin Mary, suf-
fered under Pontius Pilate, was
Crucified, Dead and Buried,
he descended into Hell, the
third day he arose again from
the dead, he ascended into Hea-
ven, and sitteth on the right
hand of God the Father Al-
mighty, from whence he shall
come to judge both the quick
and the dead: I Believe in the
Holy Ghost, the Holy Catho-
lick Church, the Communion
of Saints, the forgiveness
of

of Sins, the Resurrection of the Body, and the Life Everlasting, Amen.

The Ten Com-mand-ments. Exodus 20.

GOD spake all these words, saying, *I am* the Lord thy God, which have brought thee out of the Land of *Egypt*, out of the house of Bond-age.

I. Thou shalt have no o-ther Gods be-fore me.

II. Thou shalt not make un-to thee a-ny gra-ven-im-age, or a-ny like-ness of *a-ny thing* that is in hea-ven a-bove, or that is in the earth be-neath, or that is in the wa-ter un-der the earth; thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God
am

am a jea-lous God, vi-si-ting the in-i-qui-ty of the Fathers up-on the Chil-dren un-to the third and fourth *Gene-ra-ti-on* of them that hate me, and shew-ing mer-cy un-to thou-sands of them that love me and keep my Command-ments.

III. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guilt-less that tak-eth his Name in vain.

IV. Re-mem-ber the Sab-bath day to keep it ho-ly ; six days shalt thou la-bour and do all thy work ; but the se-venth day is the Sab-bath of the Lord thy God, in it thou shalt not do a-ny work, thou, nor thy Son, nor thy daugh-ter, thy man-ser-vant, nor thy maid-ser-vant, nor thy Cat-tle nor thy stran-ger that is with-in thy Gates. For in six dayes the Lord made Hea-ven and

Earth

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Earth, the Sea, and all that in them is ;
and rest-ed the se-venth day, where-
fore the Lord bles-fed the Sab-bath day,
and hal-low-ed it.

V. Hon-our thy Fa-ther and thy
Mo-ther, that thy days may be long up-
on the Land which the Lord thy God
giv-eth thee.

VI. Thou shalt not kill.

VII. Thou shalt not com-mit A-
dul-te-ry.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false wit-ness
a-gainst thy Neigh-bour.

X. Thou shalt not co-vet thy Neigh-
bours house, thou shalt not co-vet thy
Neigh-bours wife, nor his man-ser-
vant, nor his maid-ser-vant, nor his Ox,
nor his Ass, nor a-ny thing that is thy
Neigh-bours.

Multum

Multum in Parvo.

The X Commandments Paraphras'd

EXODUS XX.

See here in short what Moses once did give
To Is-ra-el; Do this and thou shalt Live;
Which Sacred Precept's writ by Gods own hand
Throughout all ages unrepeal'd shall stand.

1. **R** Enounce all other Gods but only me.
2. **R** Unto no Image bow thy heart or knee.
3. Make no vain mention of my dreadful name.
4. The sacred Sabbath-day do not profane.
5. Honour thy Parents and a Long life see.
6. Murder and Malice and Rash anger flee.
7. From filthy Lusts keep Soul & Body clean.
8. Steal not, defraud nor, tho thy state be mean.
9. Bear no false VVitness that great sin decline.
10. Thirst not for others wealth, Praise God for
(thine.

Fear God and keep his Commandments: For this
is the whole duty of Man, Eccles. 12. 13.

These Laws O Lord write in my heart that I
May in thy Fear and Favour Live & Die. M. N.

Lessons

Lessons for CHILDREN,
Di-vi-ded in-to Di-stinct Syl-
la-bles.

The First Lesson.

IF thy Bro-ther, the Son of thy Mo-
ther, or thy son or thy Daugh-ter,
or the Wife of thy Bo-som, or thy
Friend which is as thine own Soul en-
tice thee se-cret-ly, say-ing, Let us go,
and serve o-ther Gods, which thou hast
not known, thou, nor thy Fa-thers.
Namely of the Gods of the Peo-
ple which are round a-bout you, nigh
un-to thee, or far off from thee, from
the one end of the Earth, e-ven to the
o-ther end of the Earth.

Thou

Thou shalt not con-sent un-to him,
nor heark-en un-to him, nei-ther shalt
thine Eye pi-ty him, neither shalt thou
spare, nei-ther shalt thou con-ceal him.

But thou shalt sure-ly kill him, thine
Hand shall be first up-on him to put him
to death, and af-ter-wards the hand of
all the People.

And thou shalt stone him with stones
that he dye, be-cause he hath sought
to thrust thee a-way from the Lord thy
God, which brought thee out of the
Land of E-gypt, from the House of
Bon-dage.

And all *Is-ra-el* shall hear and fear,
& shall do no more a-ny such wick-ed-
ness as this is among you.

Lessons for CHILDREN,
Di-vi-ded in-to Di-stinct Syl-
la-bles.

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to thrust thee a-way from the Lord thy
God, which brought thee out of the
Land of E-gypt, from the House of
Bon-dage.

And all *Is-ra-el* shall hear and fear,
& shall do no more a-ny such wick-ed-
ness as this is among you.

NOW we be-seech you Brethren
by the com-ing of our Lord Je-
sus Christ, and by our gather-ing to-
gether unto him.

That ye be not soon sha-ken in mind,
nor be trou-bled, nei-ther by Spi-rit,
nor by Word, nor by Leet-ness as from
us, as that the day of Christ is at hand.
Let no Man de-ceive you by any
means; for that day shall not come ex-
cept there come a fol-ding-a-way first,
and that Man of Sin be re-vealed, the
Son of Per-di-tion who op-po-seth,
and ex-alt-eth him-self a-bove all that
is cal-led God, or that is Wor-ship-
ped, so that he as God sit-teth in the
Tem-ple of God shew-ing him-self that
he is God.

Re-mem-ber ye not, that when

was yet with you, I told you these things.

And now ye know, what withholdeth, that he might be revealed in his time.

For the My-ster-y of In-i-qui-ty doth al-ready work; one-ly He who now let-teth, will let till he be taken out of the way.

And then shall That wicked be Re-veal-ed, whom the Lord shall consume with the Spi-rit of his Mouth, and shall de-stroy with the bright-ness of his com-ing.

E-ven him whose coming is af-ter the work-ing of Sa-tan, with all Pow-er, and Signs, and ly-ing won-ders;

And with all de-ceive-a-ble-ness of Un-righ-te-ous-ness in them that Per-ish, be-cause they re-ceiv-ed not the

love of the Truth that they might be sa-ved.

The Third Lesson.

CHildren Obey your Parents in all things, for that is well-pleasing unto the Lord.

Who so loveth Instruction, loveth Knowledg, but he that hateth Reproof is brutish.

Remember thy Creator in the days of thy Youth, while the evil days come not, wherein thou shalt say, I have no pleasure in them.

The fear of the Lord is the beginning of Wisdom, a good Understanding have all they that keep his Commandments.

My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother; for they shall be an Ornament of
of

of Grace unto thy Head, and Chains about thy Neck.

Hear ye Children the Instruction of a Father, and attend to know Understanding.

Correction is grievous unto him that forsaketh the way, and he that hateth Reproof shall die.

The fourth Lesson.

Then *Pilate* took *Jesus* and Scourged him, and the souldiers platted a Crown of Thorns and put it on his Head, and they put on him a Purple Robe, and said, Hail King of the *Jews*, and they smote him with their hands.

Pilate therefore went forth again and saith unto them, Behold I bring him forth to you, that you may know that I find no fault in him.

Then came *Jesus* forth wearing the
B 3 Crown

Crown of Thorns, and the Purple Robe, and *Pilate* saith unto them, Behold the Man.

When the Chief Priests therefore and Officers saw him, they cryed out, saying, Crucifie him, Crucifie him: *Pilate* saith unto them, Take ye him, and Crucifie him, for I find no Fault in him.

The *Jews* answered him, We have a Law, and by our Law he ought to die, because he made himself the Son of God.

The Fifth Lesson.

When *Pilate* therefore heard that say-ing, he was the more a-fraid;

And went a-gain in-to the Judg-ment Hall, and saith un-to *Je-sus*, Whence art thou? but *Je-sus* gave him no answer.

Then saith *Pilate* un-to him, Speak-
est

est thou not un-to me, know-est thou not that I have pow-er to Cru-ci-fie thee and have pow-er to re-lease thee.

Je-sus an-swer-ed, Thou could-est have no pow-er at all a-gainst me, except it were gi-ven thee from a-bove, there-fore he that de-li-ve-red me un-to thee, hath the grea-ter Sin.

And from thence-forth *Pi-late* sought to re-lease him, but the *Jews* cri-ed out, say-ing, If thou let this Man go, thou art not *Ce-sars* Friend, who-so-ever maketh him-sel-f a King, speak-eth a-gainst *Ce-sar*.

The Sixth Les-son.

When *Pi-late* there-fore heard that say-ing, he brought *Je-sus* forth, and sate down in the Judg-ment Seat, in a place that is cal-led the *Pave-ment*, but in the *He-brew Ga-ba-tha*.

And it was the pre-pa-ra-ti-on of the *Pass-o-ver*, and a-bout the sixth hour, and he saith un-to the *Jews*, be-hold your King.

But they cri-ed out, a-way with him, a-way with him: Cru-ci-fy him, *Pi-late* saith un-to him, shall I Cru-ci-fy your King? The Chief Priests an-swe-red, we have no King but *Ce-sar*.

Then de-li-ve-red he him there-fore un-to them to be Cru-ci-fied, and they took *Je-sus* and led him a-way.

And he bear-ing his Cross went forth in-to a place, cal-led the place of a Skull, which is cal-led in the He-brew *Gol-go-tha*.

The seventh Lesson.

And there followed *Jesus* a great Company of People, and of Women which also bewailed and lamented him.

And

And *Jesus* turning unto them, said,
Daughters of *Jerusalem*, weep not for
me, but weep for your selves and for
your Children.

For behold, the days are coming, in
the which they shall say, Blessed are the
Barren, and the Wombs that never
bare, and the Paps which never gave
suck.

Then shall they begin to say to the
Mountains, fall on us, and to the Hills
cover us.

For if they do these things to a green
Tree, what shall be done to the dry.

And there were also two Malefactors
led with him to be put to death.

And when they were come to the
place that is called *Calvary*, there they
Crucified him and the Malefactors, one
on the right hand, and the other on the
left.

*The Protestant Tutor**The eight Les-son.*

Then said Je-sus, Fa-ther, for-give them, for they know not what they do. And they parted his Ray-ment and cast Lots.

And the Peo-ple stood be-hold-ing, and the Ru-lers al-so with them de-ri-ded him, say-ing, He sa-ved o-thers, let him save him-self, if he be Christ, the Chosen of God.

And the Sol-di-ers al-so mock-ed him com-ing to him, and of-fer-ing him Vi-ne gar, and say-ing, If thou be King of the Jews, save thy self.

And a Su-per-scrip-ti-on al-so was writ-ten o-ver him in Let-ters of Greek and Lat-tin, and He-brew, *This is the King of the Jews.*

The ninth Les-son.

And one of the Malefactors which
were

were hanged, railed on him, saying, If thou be Christ, save thy self and us.

But the other answering, rebuked him saying, Dost thou not fear God since thou art in the same Condemnation?

And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss.

And he said unto Jesus, Lord remember me when thou comest into thy Kingdom, and Jesus said unto him, verily I say unto thee, to day shalt thou be with me in Paradise.

And it was about the sixth hour, and there was a darkness over all the Earth untill the ninth hour; And the Sun was darkned, and the Vail of the Temple was rent in the midst.

And when Jesus had cryed with a loud Voice, He said, Father, into thy hands

hands I commend my Spirit, and having said thus, he gave up the Ghost.

Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a Righteous man, and all the People that came together to see that sight, beholding the things which were done, smote their breasts and returned, and all his Acquaintance and the women that followed him from *Gallilee* stood afar off beholding these things.

The Tenth Lesson.

And be-hold there was a man named *Joseph* a Coun-sel-lor, and he was a good man, and a just; (The same had not con-sent-ed to the Coun-sel and deed of them) he was of *A-ri-ma-the-a*, a Ci-ty of the *Jews* (who al-so him-self wai-ted for the King-dome of God.

This

This man went un-to *Pi-late*, and begged the Body of *Je-sus*, and he took it down and wrap-ped it in Lin-nen, and laid it in a Se-pul-chre that was hew-en in stone, where-in ne-ver man be-fore was laid.

And that day was the Pre-pa-ra-ti-on, and the Sab-bath drew on; and the wo-men al-so which came with him from *Ga-li-lee* fol-low-ed af-ter, and be-held the Se-pul-chre, and how his bo-dy was laid.

And they re-tur-ned and pre-pa-red Spi-ces, and Oint-ments, and res-ted the Sab-bath day ac-cor-ding to the Com-man-de-ment.

The Eleventh Lesson.

By faith *Moses* when he was born, was hid three months of his Parents, because they saw he was a proper Child,
and

and they not afraid of the King's Commandement.

By Faith, *Moses* when he was come to years, refused to be called the Son of *Pharaoh's* Daughter; choosing rather to suffer Affliction with the People of God, than to enjoy the pleasures of Sin for a Season.

Esteeming the Reproach of *Christ* greater Riches, than the Treasures in *Egypt*; for he had respect unto the recompence of Reward.

By Faith he forsook *Egypt*, not fearing the wrath of the King; for he endured, as seeing him who is Invisible.

And what shall I more say; for the time would fail me to tell of *Gideon*, and of *Barack*, and of *Sampson*, and of *Jephtha*, of *David* also, and *Samuel*, and of the Prophets, who through Faith subdued

dued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the violence of Fire, escaped the Edge of the Sword, out of weakness were made strong, made valiant in Fight, turned to flight the Armies of the Aliens.

Women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better Resurrection.

The twelfth Lesson.

And o-thers had Try-al of cruel mock-ings, and scourg-ings, yea, more-over of bonds and Im-pri-son-ment.

They were ston-ed, they were sawn a-sunder, were temp-ted, were slain with the sword; they wan-d-er-ed a-bout in sheep-skins & goat-skins, be-ing de-sti-tute, af-flict-ed, Tor-men-ted, of whom
the

the world was not wor-thy, they wan-
de-red in de-sarts and in Moun-tains,
and in Dens and Caves of the Earth.

And these all hav-ing ob-tain-ed a
good Re-port, through Faith, re-ceiv-
ed not the pro-mise, God ha-ving pro-
vi-ded some bet-ter-thing for us, that
they with-out us should not be made
per-fect.

Where-fore see-ing we al-so are
com-pas-sed a-bout with so great a
Cloud of Wit-nes-ses, let us lay a-
side e-ve-ry Weight, and the sin
which doth so ea-si-ly be-set us, and let
us run with pa-ti-ence the Race that is
set be-fore us.

Look-ing un-to Je-sus the Au-thor
and fi-ni-sher of our faith, who for the
Joy that was set be-fore him, en-du-
red the Cross, de-spi-sing the shame,
and

and is set down at the Right hand of God.

For con-si-der him that en-du-red such Con-tra dic-ti-on of sin-ners a-gainst him-self, least they be wea-ri-ed and faint in your minds, ye have not re-si-sted un-to bloud, stri-ving a-gainst Sin.

The Thirteenth Lesson.

And I saw another Angel come down from Heaven, having great power, and the Earth was Lightened with his Glory; and he cryed with a strong Voice, saying, *Babylon* the great is fallen, is fallen, and is become the Habitation of Devils, and the hold of every foul Spirit, and a Cage of every unclean and hateful Bird.

For all Nations have drunk of the Wine of the Wrath of her Fornication, with

with her, and the Merchants of the Earth are waxed Rich through the abundance of her Delicacies.

And I heard another Voice from Heaven, saying, Come out of her my People, that ye be not partakers of her sins, and that ye receive not of her Plagues, For her Sins have reached unto Heaven, & God hath remembered her Iniquities.

Reward her even as she hath rewarded you, and double unto her double, according to her works, in the Cup which she hath filled, fill to her double; How much she hath Glorified her self, and lived deliciously, so much Torment and sorrow give her, for she saith in her heart, I sit as Queen, and am no widdow, and shall see no sorrow.

Therefore shall her Plagues come in one day, Death, and Mourning, and Famine,

Famine, and she shall be utterly burnt with Fire; for strong is the Lord God who judgeth her.

The Fourteenth Lesson.

And the Kings of the Earth, who have committed For-ni-ca-ti-on with Ba-by-lon, and liv-ed de-li-ci-ous-ly with her, shall be-wail her, and la-ment for her, when they shall see the smoke of her burn-ing, stand-ing a-far off for the fear of her Tor-ment; say-ing, A-las, A-las, the Ci-ty Ba-by-lon, that mighty Ci-ty; for in one Hour is thy Judg-ment come.

And a migh-ty An-gel took up a stone like a great Mil-stone, and cast it in-to the Sea, say-ing, thus with Vi-o-lence shall that great Ci-ty Ba-by-lon be thrown down, and shall be found no more at all, and the voice of Harpes, and

and Mu-fi-ci-ans, and of Pi-pers, and Trum-pe-ters, shall be heard no more at all in thee;

And the light of a Candle shall shine no more at all in thee; and the voice of the Bride-groom and the Bride, shall be heard no more at all in thee, for thy Mer-chants are the Great Men of the Earth, for by thy Sor-ce-ries were all Na-ti-ons de-ceiv-ed.

And in her was found the bloud of Pro-phets, and of Saints, and of all that were slain up-on the Earth.

The Fifteenth Lesson.

And after these things, I heard a great voice of much People in Heaven, saying, *Alleluia*, Salvation and Glory, and Honour and power unto the Lord our God for true and Righteous are his Judgments, for he hath Judged the Great Whore,

Whore, which did corrupt the Earth with her Fornications, and hath avenged the Bloud of his Servants at her hand.

And again they said *Allelujah*, and her smoke rose up for ever and ever, and the four and twenty Elders, and the four beasts fell down and Worshipped God that sate on the Throne, saying, *Amen, Allelujah*; and a voice came out of the Throne, saying, Praise our God all ye his Servants, and ye that fear him both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty Thunderings, saying, *Allelujah*, for the Lord God Omnipotent Reigneth, let us be glad and rejoyce, and give honour to him.

The

The Sixteenth Lesson.

And I saw an An-gel as-cend-ing from the East, hav-ing the Seal of the Liv-ing God, and he cry-ed with a loud voice to the four An-gels, to whom it was given to hurt the Earth, and the Sea, say-ing, Hurt not the Earth, nei-ther the Sea, nor the Trees, till we have Seal-ed the ser-vants of our God in their Fore-heads.

And I heard the Num-bers of them which was Seal-ed, and there were Seal-ed an hun-dred for-ty and four thou-sand of all the Tribes of the Chil-dren of *Is-ra-el*; Of the Tribe of *Ju-da* were Seal-ed twelve thou-sand, of the Tribe of *Ru-ben* were Seal-ed twelve thou-sand, of the Tribe of *Gad* were Seal-ed twelve thou-sand, of the Tribe of *Ash-er* were Seal-ed twelve thou-

thou-sand, of the Tribe of *Neph-tha-li* were Seal-ed twelve thou-sand, of the Tribe of *Ma-nas-ses* were Seal-ed twelve thou-sand.

Of the Tribe of *Si-me-on* were Seal-ed twelve thou-sand, of the Tribe of *Le-vi* were Seal-ed twelve thou-sand, of the Tribe of *Is-sa-char* were Seal-ed twelve thou-sand, of the Tribe of *Za-bu-lon* were Seal-ed twelve thou-sand, of the Tribe of *Jo-seph* were Seal-ed twelve thou-sand, of the Tribe of *Ben-ja-min* were Seal-ed twelve thou-sand.

Af-ter this, I be-held, and lo a great mul-ti-tude, which no man could Num-ber of all Na-ti-ons, and Kin-dreds, and Peo-ple, and Ton-gues stood be-fore the Throne, and be-fore the Lamb, clo-thed with white Robes, and Palmes in their hands, and cry-ed with a loud voice, say-ing

ing Sal-va-ti-on to our God which sit-
teth up-on the Throne, and un-to the
Lamb.

And all the An-gels stood round a-
bout the Throne, and a-bout the El-
ders, and the four Beasts, and fell be-
fore the Throne on their fa-ces, and
wor-ship-ped God, say-ing, A-men,
Bles-sing, and Glory, and Wif-dom,
and Thank-giv-ing and Ho-nour, and
Pow-er and Might, be un-to our God
for e-ver and e-ver, *A-men.*

Mr.

MR. John Rogers Minister of S. Sepulchers Church in London, was the first Martyr in Queen Maries Reign, and was burnt in Smithfield, February the 14. 1554. His Wife with nine small Children, and one at her Breast followed him to the Stake, with which sorrowful sight he was not in the least daunted, but with wonderful patience dyed Couragiously for the Gospel of Jesus Christ. Some few days before his Death he writ the following Exhortation, and sent it to his Children.

Give ear my Children to my words,
whom God hath dearly bought,
Lay up his Laws within your hearts
and Print them in your thought.

I leave you here a little Book
for you to look upon,
That you may see your fathers face
when he is dead and gone;
Who for the hope of Heavenly things
while he did here remain,
Gave over all his golden years
to prison and to pain.
Where I among my Iron Bands
inclosed in the Dark,
Not many days before my Death,
I did compose this work.
And for Example to your Youth,
to whom I wish all good;
I send you here Gods perfect Truth,
and seal it with my Blood.
To you my Heirs of Earthly things
which I do leave behind,
That you may read, and understand,
and keep it in your mind.

That as you have been Heirs of that
which once shall wear away,
You also may possess that part
which never shall decay.
Keep alwayes *God* before your Eyes,
with all your whole Intent;
Commit no sin in any wise,
keep his Commandement.
Abhor that arrant Whore of *Rome*,
and all her Blasphemies;
And drink not of her cursed Cup,
obey not her Decrees.
Give Honour to your Mother dear,
remember well her pain;
And Recompence her in her Age,
with the like Love again.
Be alwayes ready for her Help,
and let her not decay,
Remember well your Father all,
that should have been your stay.

Give

Give of your Portion to the Poor
as Riches do arise,
And from the needy naked soul
turn not away your eyes.
For he that doth not hear the Cry
of those that stand in need,
Shall cry himself, and not be heard
when he do's hope to speed.
If God hath given you Increase
and blessed well your store,
Remember you are put in trust
and should relieve the Poor.
Beware of foul and filthy Lusts,
let such things have no place,
Keep clean your Vessels in the Lord,
that he may you embrace,
Ye are the Temples of the Lord,
for you are dearly bought;
And they that do defile the same
will surely come to nought.

Be never Proud by any means,
build not thy house too high,
But always have before your Eyes
that you are born to dye.

Defraud not him that hired is
your Labour to sustain,
But pay him still without delay
his wages for his Pain.

And as you would another man
against you should proceed,
Do you the same to them again
if they do stand in need.

Impart your portion to the Poor
in money and in meat;

d, And send the Feeble, Fainting Soul,
of that which you do eat.

Ask Counsel always of the wise,
give Ear unto the end;

And ne'er refuse the sweet Rebuke
of him that is thy Friend.

Be

Be always thankful to the Lord
with Prayer and with Praise;
Begging of him to bless your work,
and to direct your wayes,
Seek first, I say, the Living God,
and alwayes him adore;
And then be sure that he will bless
your Basket and your Store.
And I beseech Almighty God,
Replenish you with Grace;
That I may meet you in the Heavens,
and see you Face to Face.
And though the Fire my Body burn,
contrary to my kind;
That I cannot enjoy your Love,
according to my mind:
Yet do I hope that when the Heavens
shall vanish like a Scrowl,
I shall you see in perfect shape
in Body, and in Soul.

And that I may enjoy your love,
 and you enjoy the Land,
 I do beseech the living Lord
 to hold you in his hand:
 Though here my Body be adjudg'd,
 in flaming Fire to fry,
 My Soul I trust will streight ascend
 to live with God on High:
 What though this Carkas smart a while
 what though this Life decay,
 My Soull hope will be with God,
 and live with him for Aye.
 I know I am a Sinner born
 from the Original,
 And that I do deserve to dye
 by our fore fathers Fall.
 But by our Saviours precious Blood,
 which on the Cross was spilt,
 Who freely offered up his Life
 to save our Souls from Guilt,

I hope Redemption I shall have,
and all that in him Trust,
When I shall see him face to face
and live among the Just. (look,
Why then should I fear Deaths grim
since Christ for me did dye;
For King and *Cesar*, Rich and Poor,
the force of Death must try,
When I am Chained to the Stake
and faggots girt me round,
Then pray the Lord, my Soul in Heaven
may be with Glory Crown'd.
Come welcome Death, the end of fears
I am prepar'd to Dye;
These Earthly flames will send my Soul
Up to the Lord on High.
Farewell (my Children) to the World
where you must yet remain,
The Lord of Hosts be your defence
till we do meet again.

Farewe

for Children.

31

Farewel my true and loving Wife,
My Children and my Friends ;
I hope in Heaven to see you all,
When all things have their ends ;
If you go on to serve the Lord,
As you have now begun,
You shall walk safely all your days,
Until your life be done.
God grant you so to end your days,
As he shall think it best,
That I may meet you in the Heavens,
Where I do hope to rest.

C

A Prospect

... Ambulant Tutor



Popish tyranny . and . Cruelty .



A prospect of **POPEERY,**
OR,

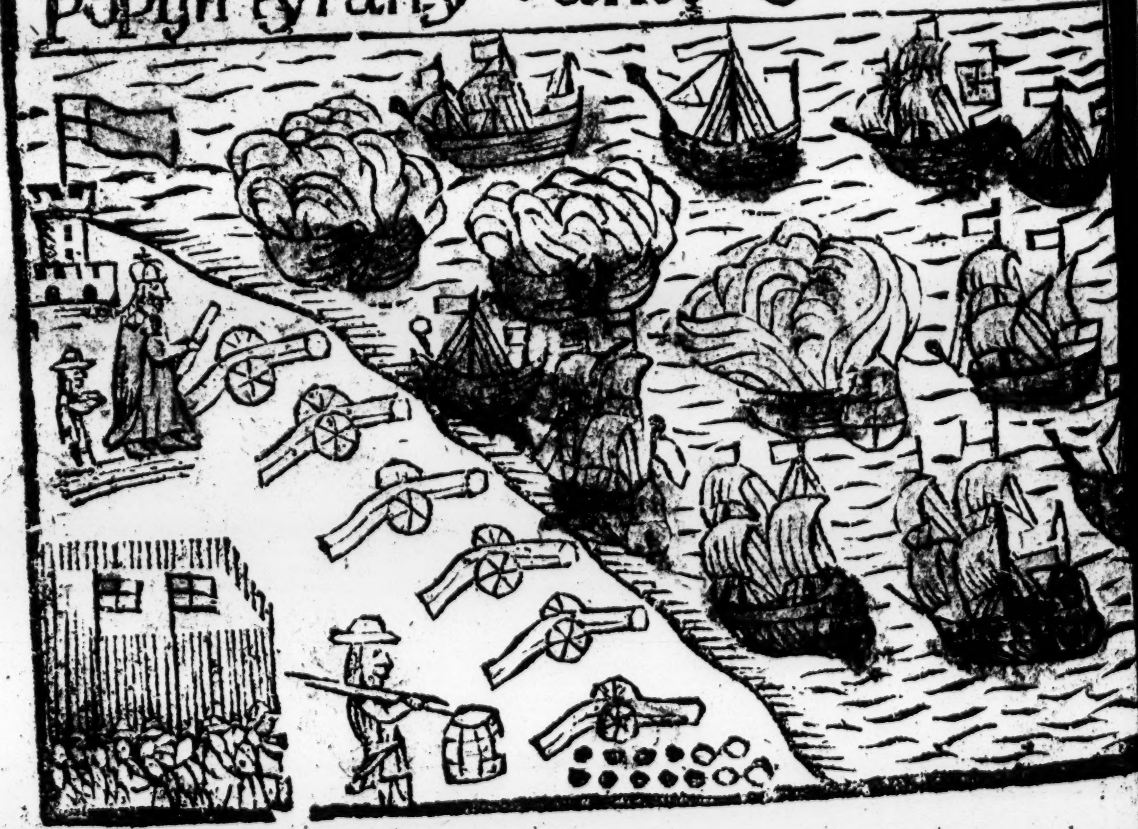
*A short View of the Cruelties, Treasons, and
Massacres committed by the Papists since the
beginning of the Reign of Queen Mary.*

THAT Blessed Prince, King Edward the Sixth, (of whom good Mr. Bradford saith, That he was one of the holiest and most godly men in England, of whom we may sooner *peak too little than too much*) growing every day more sick than other, so that he seemed past recovery: some of his Lords about him informed him, That the true Reformed Religion would be in great danger if he did not chuse a Protestant Successor, and that it was the part of a Good and Religious King to lay aside all other respects, where ~~the~~ Glory of God, and the Welfare of the Subjects are concerned: these Reasons so prevailed with this Godly Prince, that by his last Will he excluded his Sister Mary (who was the next Heir) from the Crown,

Protestant Tutor



Popish tyranny . and . Cruelty .



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because she was a *Papist*, and left the Succession to the Lady *Jane Grey*, the Daughter of the Duke of *Suffolk*, whose Mother, being then alive, was Daughter to *Mary*, second Sister to King *Henry the VIII.* To this Will all the King's Council, the Lord Mayor and Aldermen of *London*, and most of the Judges and Lawyers of the Realm, consented; and, after the death of King *Edward*, Proclaimed the Lady *Jane* Queen in *London* and *Westminster*.

When the Lady *Mary* heard how matters went, being at *Hunsdon* in *Hartfordshire*, she sent a Letter to the Privy Council, wherein she claimed the Crown, as due to her by Birth; but the Lords answered, that according to the last Will of King *Edward* the Lady *Jane* was Proclaimed Queen, & they would acknowledge no other; the Lady *Mary* was much perplexed at this Letter, and thereupon retires to *Framingham* Castle in *Suffolk*, where resorted to her many zealous Protestants, of that County and *Norfolk*, who being always forward in promoting the Gospel

Gospel, assured her of their utmost help and assistance to gain the Crown, if she would engage not to attempt any alteration of the *Protestant Religion* settled by her Brother King Edward.

To this she easily agreed, assuring them, *That she would never bring in Popery*: and that with so many Vows and Protestations, that none could doubt her. And being thus guarded with the Power of the *Protestants*, she vanquished the Forces of *Queen Jane*, and was settled in the Kingdom. After which she soon made good that cursed *Popish Maxime*, *That no Faith is to be kept with Hereticks*: for being afterwards petitioned by the said *Protestants* in *Suffolk*, to make good her promise; she was very much offended, telling them, *Since you are but Members, would you rule your Head, you shall one day know, that Members ought to obey their Head, and not to rule over it.* So that by the incitement and perswasion of her wicked Bishops, she soon brought in *Popish Idolatry*, and suppressed the *Protestant Religion*, and burnt and destroyed the Professors thereof, so that, though

her Reign was the shortest of any Prince (except *Rich. the 3d.*) yet more Christian Blood was spilt in her time, for the cause of Religion, than in any Kings Reign whatsoever, since King *Lucius* the first Establisher of Christianity in *England*: for in her five years Reign the Martyrs of Christ and his Gospel, in all parts of the Kingdom, amounted to the number of 277 persons, of all sorts and ages, for there perished in the consuming flames, five Bishops, 21 Divines, eight Gentlemen, 84 Artificers and Tradesmen, 100 Husbandmen, Servants and Labourers, 26 Wives, 20 Widows, nine Virgins, two Boys, two Infants, one springing out of his Mothers womb as she was burning at the Stake, and most unmercifully flung into the fire at the very birth; 64. more in those furious times were persecuted in their Faith, whereof seven were whipt, sixteen perished in Prison, twelve buried in Dunghils, and many more lay condemned in Irons, who were happily saved and delivered by the glorious entrance of Queen *Elizabeth*.

The Spanish Invasion by the Papists in the Year 1588.

PHILIP, the Second King of *Spain* seem-
to bear a great kindness and Respect to-
ward Queen *Elizabeth*, during the Reign of
her Sister *Mary*, yet afterward when she came
to be Queen, and promoted the *Protestant*
Religion, and would not comply with his
Designs and Interests, he became her most
Bitter and Inveterat Enemy; which he suf-
ficiently Demonstrated in the 31th. Year of
her most happy Reign, and in the Year of
our Lord 1588. When he Designed no less
than the utter Conquest and Ruin of *Eng-*
land, which was occasioned by the Great-
ness and Ambition of *Spain*, the Instiga-
tion of the Pope and some Traiterous *En-*
glish Fugitives. The Arguments which In-
duced them to it were, That the Church

of God could not be more Gloriously and Meritoriously Propagated, then by Conquering of *England*, and thereby Extirpating and Destroying *Heresie*, and setting up the *Roman Catholick Religion* therein; that the Queen of *England* was an *Heretick*, and Excommunicated by the Pope, and continued Contumacious to the Church of *Rome*, and was therefore by all Ways and Means to be taken away and destroyed.

And to execute this Glorious and Blessed Enterprize, the *Spaniards* prepared a Mighty Navy of One Hundred and Thirty tall Ships, containing Fifty Seven Thousand Eight Hundred and Eight Tun, wherein were Eight Thousand Six Hundred Mariners, Nineteen Thousand and Ninety Five Souldiers, and Two Thousand Ninety Eight Gally-Slaves. The Duke of *Parma* likewise designed to bring Fifty Thousand Souldiers more out of *Flanders* to joyn with them. They had also aboard Two thousand six hundred and thirty great Ordinance, with Boats and Tenders, and

all sorts of Provision whatsoever, not forgetting to bring also Chains, Whips, and Butcherly Knives, to Enslave, Torment, and Murther the poor *English Protestants*.

This Mighty Fleet was full five Years in preparing, and was so exceeding powerful, that the *Spaniards* themselves were even amazed at it, and procured the Pope to Christen it, *The Invincible Armado*; he himself likewise Contributing a Million of Gold to so Pious and Religious a Design; and thus with the Popes Blessing, and the Prayers of the *Roman Catholicks* to God and the Saints for their good Success, this Dreadful Navy sailed slowly towards the English Shoar (the Ocean seeming to groan with its Burthen) which they brought into the form of an *Haf Moon*, intending to have Landed at the *Thames* Mouth, that by seizing on the Head, they might with more ease command the Body of the Kingdom. Queen *Elizabeth* in the meantime was not idle, but in the first place commanded a Fast to be kept, requiring all her

Subjects to make humble Supplications to God for Success and Deliverance from this Imminent danger ; yet knowing that Prayers without Endeavours , are like *Rachel, Beautiful but Barren*, she with all speed provides a double Guard, ordering the Trained Bands of the Counties to be raised for a Land Guard, and as good a Fleet as possible, consisting of One hundred and forty Ships, divided into three Squadrons, commanded by the Lord *Howard* Admiral, Sir *Francis Drake* Vice Admiral, and the Lord *Henry Seymour* Rear Admiral. When this Mighty Moving Wood of *Spain* was entred the *Brittish* Seas, and found the Queen so well prepared, contrary to their Expectation, they resolved rather to make a Chase Fight than lie by it. The Queen commanded the Lord Admiral to make ready Eight of her worst Ships and to fill them with Wild Fire, Pitch, Rosin, Brimstone, and other Combustible Matter, which were sent before the Wind and Tide in the Dead of the Night into the
midst

midst of the *Spanish* Fleet, and the Trains taking Fire, made such a Dreadful Thundering, that the Affrighted *Spaniards* thinking them to be deadly Inventions, raised a sad Outcry, and hastily cut their Cables, and in the greatest Fear and Confusion fell foul one upon another, whereupon the Queens Fleet under *Drake* and other Commanders, sunk and took many of them, and drove others upon the Sands; so that of One hundred thirty four Ships that set sail out of *Lisbon*, only thirty three returned. In short, the *Spaniards* lost in this Voyage, Eighty one Ships, and Thirteen thousand five hundred and odd Souldiers, and above Two thousand Prisoners taken in *England*, *Ireland*, and the *Low-Countries*. And thus this Mighty Design came to nought, and the Almighty was wonderfully pleased to deliver these *Protestant Kingdoms* from *Papery* and *Slavery*, and let us beseech God to continue this Blessing to us and our Posterity for ever. Amen.



The Gunpowder Treason



*The Gun-powder Treason Con-
trived by the Papists, Nov. 5.
1605.*

THe *Papists* having received so many Disappointments of their several cursed Plots, and their Conspiracies against the Life of the Glorious Queen *ELIZABETH* proving Abortive, and their great hopes of a *Popish Successor* being abated by the coming in of King *James*, they yet resolved, if possible, to retrieve their cause: To effect which, there was a Damnable Design, Contrived by some Priests, Jesuites, and other Papists, to Undermine the Parliament-House, and with Gunpowder to Blow up the King, Prince, Clergy, Nobles, Knights, and Burgesses, the very Confluence of all the Flower, Glory, Piety, Learning, Prudence and Authority in the Land, Fathers, Sons, Brothers, Allies, Friends, Foes, *Papists* and

and Protestants, all at one Blast. To which end the Conspirators took Lodgings near the Parliament House, and then all the Conspirators took an Oath of Secrecy in these words : *You shall Swear by the blessed Trinity, and by the Sacrament you now purpose to receive, never to Disclose, directly or indirectly, by Word or Circumstance, the matter that shall be proposed to you to keep secret ; nor desist from the Execution till the rest shall give you leave.* And now the business went on apace, and all things being ready , the Fifth of November was the day designed for the Execution , but about ten days before , a Letter directed to the Lord Montegle was delivered by an unknown person to his Foot man in the Street, with a strict charge to give it into his Lords own hand , which accordingly he did , and the Lord being troubled at the Contents, presently imparted it to the Secretary of State, who soon presented it King James ; which was in these words :

My

MY Lord, Out of Love to some of your Friends, I have a care of your preservation; therefore I would advise you, as you tender your Life, to devise some excuse to shift off your Attendance at this Parliament, for God and Man have commanded to punish the Wickedness of this time, and think not slightly of this Advertisment, but retire your self into the Country, where you may expect the Event with safety; for though there be no appearance of any stir, yet I say they shall receive a terrible blow this Parliament and yet they shall not see who hurts them. This Counsel is not to be Contemned, because it may do you good, and can do you no harm, for the danger is past so soon as you have burnt the Letter; and I hope God will give you the Grace to make use of it: to whose Holy protection I commend you.

The King reading this Letter, concluded it contained some extraordinary design, and that by the Blow was meant some Blast of Gunpowder; And thereupon ordered strict search to be made under the Parliament House about Midnight, the Parliament being to sit next day

66
day. And at the Door of the Celler they found one *Guy Faux*, prepared and booted for a Journey; who being apprehended, a further search was made, and upon removing some Billets that were plac'd to prevent discovery, they found the Serpents Nest filled with 36 Barrels of Gun-powder; and searching *Faux*, there was found about him a dark Lanthorn, three Matches, and other Instruments for firing the Powder: and thus was this horrible Plot discovered, and we *Protestants* once again escaped from the Horrid Designs of the *Papists*, and the Conspirators received their deserved punishment.

Those that were first in the Conspiracy; were *Robert Catesby*, *Thomas Piercy*, *Tho. Winter*, *Robert Winter*, *John Wright*, *Christo. Wright*, *Guy Faux* Gent. and *Bates Catesby's* Man. Persons made acquainted and Promoters of it, were *S. Everard Digby*, *Amb. Rookwood Esq;* *Fran. Westham Esq;* *Rob. Kets*, *John Grant* Gent. several of whom were executed as Traytors for this cursed Conspiracy of the *Popish Faction*, whose Mercies are Cruelty, and whose Delight is in Blood and Mischief.

The

*The Massacre of Ireland, acted
by the Papists upon the Pro-
testants in that Kingdom, in
the Year, 1642.*

THe Jesuites Priests and Friars in Ireland, pretending that the *English* did unjustly detain the Papists Lands from them (which yet were justly forfeited to the Laws by their continual Treasons and Rebellions against the Government) did endeavour by all ways possible to stir up all sorts of that cursed Faction, both Gentry and Commonalty, to shew the utmost of their Zeal for the Destruction of the *English* Protestants: and when their business was so well laid that there was little probability it should miscarry, they in their publick Prayers recommended the good success of a *Great Design*, tending much to the Advancement of the *Catholick Cause*; and that they might stir up the people to act
this

this Villany with the greater Cruelty and Animosity, they every where publickly discourf, *That the English Protestants were Hereticks, and not to be suffered to live any longer among them; that it was no more sin to kill one of them, than to kill a Dog; and that it was a mortal sin to relieve or protect any of them.* They also with great malice, represented to the people the severe Courses taken by the Parliament of *England* to suppress the *Romish Religion*.

When their Plot was ready to be executed, they proceeded against the *English* in divers methods; some of the *Irish Papists* only stripping the *Protestants*, and turned them out of doors naked: Others murdering Man, Woman and Child without mercy. Yet they all agreed in this, to root out, and utterly destroy all the *Protestants* out of that Kingdom. Yea, so extream violent were they against them, that they would not endure the *English* Language, but punished all those that spake it, and changed the Names of all *English*

glish Places: in some places killing the Cows and Sheep, only because they belonged to the *English*; and sometimes cut off their Legs, or a piece out of their buttocks, leaving them to live in pain.

The *Popish* Priests gave their Sacrament, to several *Irish*, upon condition that they should spare neither Man, Woman nor Child of the Protestants; saying, *That it did them a great deal of good to wash their hands in their blood.* They also excommunicated all that should relieve, harbour, or give them Alms; so that many were starved and perished for want of Relief, and their Monks and Fryers exhorted them with tears in their Eyes not to spare any of the *English*. They boasted that when they had destroyed them in *Ireland* they would go into *England*, and would not leave the memory of an *English* Man under Heaven. They said, *They thought it as lawful to kill an English Man, as to kill a Sheep or a Dog; and that it was no more pity or conscience, to take their Lives or Estates from them,*

them, than to take a Bone out of a Dogs Mouth.

The day before this Bloody Massacre began, the Priests gave the People a dismission after they had said Mass; telling them, *They had now free liberty to go out, and take possession of their Lands; and to strip, rob and dispoil the English of all their Goods and Cattle, The Protestants (as they told them) being worse than Dogs, for they were Devils, and served the Devil; and therefore the killing of them was a meritorious Act, and an excellent Preservative against the pains of Purgatory.* Which caused some of these Murtherous Villains (after they had slain a great many of the English) publickly to boast, *That if they should die presently, they were sure of going to Heaven, without going at all to Purgatory.* The Irish Papists then proceeded to commit all manner of Cruelties and Villanies imaginable; stripping stark naked Man, Woman and Child, driving some hundreds together into a River, where they were drowned, putting an Hundred and fifty into a Castle, and burning them all together,

ther. A *Protestant* Woman being delivered in the Fields, they gave the new born Infant to the Dogs to be devoured. The *Irish* Women followed the Camp, and stirred up the Men to Cruelty; crying, *Kill them all; spare neither Man, Woman nor Child*. Yea, such was their detestable Malice, that they taught their Children to kill *English* Children. One of the *Irish* Woman was very angry with a Soldier, that he did not bring the Grease of a fat *English* Gentlewoman, who was murdered, to make Candles with; which they barbarously did in many places. In brief, by all manner of cursed Cruelties, the *Irish* and *English* *Papists*, in a short time, murdered near Three hundred thousand Innocent *English* *Protestants*, without the least cause or provocation given them: Whose Blood yet cries loud for Vengeance from Heaven against them; and which we doubt not but the God of Vengeance will judge in his due time.



a massecree



London in Flames

The Massacre of Paris, acted by the French Papists upon the Protestants in that Kingdom, and the Cruelties of the Papists since in Piedmont, Lithuania and Poland, in the Year 1655 and 1656.

After the end of the Civil Wars in France, in the time of that bloody King Charles the Ninth, and that there was a pretended Agreement between them, the *Papists* used divers means to draw the Chief of the *Protestants* to Paris, under pretence of a Marriage between the King of Navarre, who was a *Protestant*, and the Lady Margaret, Sister to the French King. But in the mean time the *Papists* in Roan murdered divers *Protestants* as they came from a Sermon, and grievously beat others: which the King seemed to be displeased at, and three or four were executed. After this the Articles of Marriage were agreed on, and to be at Paris. Admiral Coligni, a gallant Gentleman, and

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and one of the *Protestant* Generals in the last War, was invited by the King to be at the Wedding: and being come, the King and Queen Mother falsely pretended a great deal of kindness for him. The King of *Navarre* and the Lady *Margaret* were married, and a while after, the Admiral going along the Streets, was shot at; wherewith he lost his Fore-Finger, and was hurt in the Arm. The King complained of the mischief, swearing and promising to execute Justice upon the Offenders. In the Evening of the same day, the Duke of *Guise* sent for the Captain of the *Switzers*, and shewed him the Kings Commission for murdering of the Admiral. At Midnight the Provost, Sheriffs, and Captains of every Ward in *Paris*, had the same Commission shewed them: assuring them, that through the whole Realm of *France* the *Protestants* should be killed; and that the Watch-Word for the General Massacre, should be the tolling of the Bell in the King's Palace at Break of Day, and that the Executioners

of

of this Villany should be known by White Handkerchiefs tied on their Arms, and a White Cross in their Hats. In the mean time the Murderers broke into the Admirals Lodgings, and killed him upon his Knees in fervent Prayer to God: his Body was thrown out of the Window; and his Head being cut off, was sent to the King and Queen Mother, and by them sent to the Pope and Cardinal of *Lorrain*, as a grateful present. Then went the Murderers out into the Streets, crying, *Courage, my Fellows, we have a good beginning, let us fall upon the rest, the King commands it, it is his express pleasure, he commands it.*

All the Attendants of the King of *Navarre* and Prince of *Conde*, which lay in the Kings Pallace were Massacred; and then through all the City were the *Protestants* Murdered, so that that night and the two next days there were slain in *Paris* above Ten thousand Persons of all Ranks, Ages and Sexes; for they spared not Children in the Cradle, nor Infants in their Mothers Wombs: but to

colour their Villany, they gave out, that the *Hugonots*, or *Protestants*, had conspired to kill the King, though there was not the least pretence for so wicked a Slander. The King threatned the King of *Navarre*, that if he would not turn Catholick, he should be served in the same manner: saying, *You shall have Death or the Mass*. The Massacre proceeded to other places; so that in a few Months there were murdered above Three-score thousand in *France*, only for being *Protestants*. When the Pope heard the News he set apart a Day of Thanksgiving to God, and published a Bull of Extraordinary Indulgence to such as should pray for the Heavenly Assistance to the King and Kingdom of *France* for Rooting out *Hereticks*.

The *Papists* have since upon all occasions convinced the World of their Wolvish Nature, in seeking by all means to destroy the *Protestants*. As particularly, in the Year 1655. When their Cursed Priests and Jesuites stirred up the Duke of *Savoy* to fall upon his

Inno-

Innocent Protestant Subjects in the Vallies of *Piedmont*, whereby several Hundred Innocent Souls were basely murdered, of all Sexes, Ages and Degrees, with the greatest Cruelty and Variety of Torments that it was possible for bloody Malicious *Papists* to invent.

And since that, in the Year 1656. they have acted the like Villanies upon the Protestants in *Lithuania* and *Poland*; wherein many had their Skins flead off, and pul'd over their Ears while they were alive; others their Hands and Feet cut off; some their Bowels taken out alive, some wounded in the Heads and Bodies, and melted Lead poured into their Wounds; others their Eyes boarded out: and it was accounted a great favour if they had only their Heads cut off with Swords. *How long, O Lord, Holy and True, ere thou avenge the Blood of thy Saints and Servants upon the Bloody Antichristian Beast of Rome.*

*The Burning of London by the Papists,
Septemb. 2. 1666.*

IT seems now unquestionable to every true *Protestants*, that the City of *London* was burnt by the *Papists*; both from the former *Depositions* and *Informations* given into the *House of Commons* presently after that dreadful *Desolation*, as also by the discoveries made since by *Capt. William Bedloe* and others, and their several new attempts of this kind; but since we know the *Papists* have liberty to deny or forswear any thing, it may be necessary to revive some of those *Evidences* which were given of it at that time; and certainly those that knew beforehand, when the City would be fired, were *Confederates* in the cursed *Conspiracy*. *Mr. Rich. Langhorn* of the *Temple*, lately executed at *Tyburn* for *High Treason*, having some discourse with one *Mr. Light* of *Ratcliff* in *February* before the *Fire*, after some dispute

dispute about Religion, Mr. Langhorn took him by the hand and said, *You expect great things in 66. and think that Rome will be destroyed; but what if it be London?* Mr. Tisdale informs, that being with one *Fitz-Harris*, an *Irish* Papist, in *July* before the Fire he told him, *There would be sad Desolation in September;* and Mr. Tisdale asking where this desolation should be, he answered, *In London:* *Elizabeth Style* affirms, that being in an earnest discourse with a *French* Papist in *April* before the Fire; he furiously replied, *You English Maids will like the French Men better, when there is not a House left between Temple-Bar and London-Bridge,* she said, *I hope our eyes will never see that:* he added, *This will come to pass between June and October.* There were a multitude of other Informations given in, which cannot be comprehended in this small Volume: but nothing is more clear and apparent, than the confession of *Robert Hubard*, a *French* Papist, who acknowledged that he was one of those that fired the
the

the House of Mr. Farriner, a Baker in Pudding-lane, near Fish-Street-hill, from whence the Fire had its beginning, being perswaded thereunto by one Stephen Peidlou a Papist, who brought him to the house and then gave him three Fire-Balls, one of which Hubert fastened to the end of a long Pole and lighting it with a Match, put it in to the Window, and staid till he saw the House in a flame: Hubert confessed, there were Twenty three Accomplices, where Peidlou was the chief; and after committing this horrid fact, which produced such terrible effects, Hubert's Conscience was so troubled, that he voluntarily confessed the matter, for which he was committed to the Marshalsea Prison in Southwark, where a French Merchant visited him, and told him, He did not believe he had done it, to which Hubert replied, Yes Sir, I am guilty of it, and have done it by the instigation of Monsieur Peidlou for a desire of a reward which he promised me upon my return into France; and for a clear conscience

ction of his Guilt, Mr. Lowman Keeper of the White Lyon Prison, was appointed to set Hubert upon a Horse, and carry him to the place where the Bakers house stood, and he directly pointed at the place, though then in Ruines it affirm-
ing that it was the very place, as in deed it was, & a while after was justly executed for the same.

This terrible Fire begun the 2d. of Septem. about one in the Morning, and continued burning till the 6th. of the same Month, and overrun the space of 373 Acres within the Walls of the City of London; and 63 Acres 3 Roods without the Walls; and there were burnt 89 Parish Churches six Chappels, the most spacious Cathedral of St. Pauls, the Royal Exchange, the Great Guild-hall, the Custom-House, many Magnificent Halls of Companies, several principal City Gates, and 13300 Houses, which was accompanied with the loss of vast quantities of rich Household Stuff, and Goods of all sorts, especially Books (of which, alone were lost the value of near 150000 Pounds) so that the whole loss is computed to be 9900000 l. and yet by Gods Providence, not above 6 or 8 Persons were burnt. A



Dr. Thomas Oates

Captain William Bedd



Sir Edmondbury Godfrey
free strangled

Sir Edmondbury Godfrey strangled

for Children.

A Brief Account of the Horrid and Damnable Plot in the Year 1678. Contrived by the Papists for the Murdering of His Majesty, Destruction of the Protestant Religion, and Overthrowing of the Government by Law Established. With a Relation of the Murder of Sir Edmund-Bury Godfrey.

AS Hell and Rome had improved all their Skill and Force for some Years past, in Contriving and Managing this Hellish Design; so the Almighty was Graciously pleas'd (notwithstanding our continued Provocations) to appear for our Deliverance, by blasting all their cursed Contrivances even at the very Birth; & the first Instrument made use of by his Providence, was Dr. Titus Oates, who notwithstanding all the Rogues Lies and Calumnies cast upon him, was

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4 The Protestant Tutor

liberally Educated, being bred a Student in St. Johns College in Cambridge, where he took his Degree, and proceeded Dr. of Divinity at Salamanca in Spain: He was Vicar at Bobbing in Kent, in the Year 1672. and afterward Minister near Chichester in Suffex. Sometime after he became Chaplain to the Duke of Norfolk. In all these Stations, he was a Person of a sober Life, and never charged with Debauchery; the manner & occasion how he became engaged amongst them, is thus related: While he was the Duke of Norfolk's Chaplain, he over-heard some Whisperings amongst the Popish Priests, (with whom this Family was sufficiently haunted) that there was some Grand Design on foot, which created in him a longing desire to sound the bottom of it, and if it were possible to Countermine it; to this purpose he entered freely into Conversation with them, and shortly after desired to be admitted into the Society of Jesus, (as the Jesuits blasphemously stile their Order) which after 3 days they consented to, and finding him fit for Business, they did not employ him as usually they do

No-

Novices (as they call young Students) in drudgery; but resolv'd to send him as a Messenger to carry Letters to, and from the Society; which exactly fitted the design he was engaged in: & so in a while he was sent with Letters to *Valledolid* in *Spain*, which Letters (suspecting them to be of very dangerous consequence) he dexterously opened, & thereby discovered something more of their Hellish Contrivances; He managed their Affairs so much to their satisfaction, that after a while he was made privy to their secret Consults, whereby he understood that the City of *London*, in the year 1666. was fired by Treachery & Contrivance, & was told how the Plot was laid, and who severally acted therein, and that the Jesuits got fourteen Thousand Pound by that Fire. He kept short Notes of all Passages of concernment, intending to produce them when they might be of use to unmask this detestable & bloody conspiracy, which he resolved to do, though with the hazard of his Life, since he perceived His Majesties Life was daily in danger: And Father *Whitebread*, the Jesuits Provincial, having

ingaged Dr. Oates, before his last return into England, to murder *Israel Tongue*, Doctor of Divinity, because he had Translated a Book called *The Jesuits Morals* into English, promising him fifty pounds for a reward, he thereupon became acquainted with that Doctor; and finding him to be a Person of Trust and Integrity, he communicated to him the Design of Murdering him, and likewise some particulars of the Plot and both of them having consulted of the best Method for managing the discovery, wherein they were sure to meet with mighty Opposition, and run no small hazards; they concluded to acquaint one Mr. *Christopher Kerby* with the business, as one who for his Fidelity, Zeal and Courage, for the Protestant Religion, His Majesties safety, and the interest he had in Court, was the most capable and likely Person they could think of to assist them; and therefore on Monday 12th. of August 1678. Dr. *Tongue* shewed Mr. *Kerby* 43. Articles drawn up in writing, requesting him to make the same known to the K. without acquainting any other Person therewith: and Mr. *Kerby*
next

next morning in St. James's Park acquainted His Majesty, That His Enemies had a Design against His Life; and that he did not know but he might be in Danger in that very Walk: His Majesty ask't, How that could be? Upon which Mr. Kirby acquainted His Majesty, that there were two Men, by name *Grooe* and *Pickering*, that watcht an opportunity to shoot his Majesty, & that another Person was hired to Poyson him; after which his Majesty order'd a further scrutiny to be made in the Business, & a while after Dr. Oates discovered himself to Mr. Kirby, having written divers fair Copies of the Informations concerning this Horrid Design; & upon the 28th. of Sept. these Informations were sworn to before Sir E. G. who would needs keep a Copy of one of them, having never before perused them; whereby it did appear that the Plot in general was by Fire & Sword when all other means fail'd, to subvert the Establish'd Government and Religion of these Kingdoms, and to bring the same to Popery. The Chief C^{onspirators} being the present Pope Innocent

ing of 350 Persons held about Dec. 1677. Declared all His Majesties Dominions, to be part of St. Peters Patrimony, as forfeited to the Holy See, for the Heresie of the Prince and People, and to be disposed of as he should think fit; likewise Cardinal Howard, whom the Pope as his Legate had appointed to take possession of England, in his Name, & was made Archb. of Canterbury, and others were made Bishops of most of the Diocesses in England: Also Johannes Paulus de Oliva was concerned, with La Cbeze a Jesuit, Confessor to the French K. the Provincials of the Jesuits, Strange and Whitebread, the Benedictine Monks at the Savoy, where they had erected a Colledge of Jesuits & Seminary Priests, to the number of 1800 which were then in England; several Lay-Persons of Quality were also drawn in to joyn with them, to Command the Forces they were to Raise, and to Execute the great Offices of the Realm; as the L. General of War-der, to be L. Chamberlain of France; the L. Powis, L. Treasurer; Sir Wil. Jones, L. Privy Seal; Edm. Coleman, Secer. of State; Sir Francis Balfour, General; Sir Fran-
 ral;

ral; *Rich. Langbarn*, Adjutant General: who had Commissions sent them sealed by *Paulus de Oliva* from *Rome*; this work was so great, and in their apprehension so glorious, that the most Eminent of the *Papish* Clergy in *Europe* were engaged therein, so that it cannot be said to be the Act or Contrivance of any few particular Persons, but an Unanimous undertaking of the whole *Romish* Church, and so it must be recorded to Posterity, to their everlasting shame.

The means thereby they resolved to accomplish this Hellish Design were; 1. By killing the King, which they endeavoured to do either by Stabbing, Pistol or Poyson. 2. By Firing *London*, *Westminster*, and other Cities and great Towns in *England*, immediately upon the Murther of his Majesty. 3. By a General Massacre of Men, Women and Children, to which purpose they had formed an Army, and Fifty Thousand were to be Listed about *London*: The Officers were to be all Resolute *Papists* and for the most part *French* and *Irish*; These they gave out, were enough to Cut the Throats of one hundred thousand Protestants,

especially being taken upon a Surprize, when the *Militia* of *London* was undisciplin'd and unprovided: All these Particulars and abundance more, were discover'd to the Council on Saturday the 28th. of Sept. 1678. by Dr. *Oates* who was a long time under Examination; But now the adorable Providence of God was pleased to take the *Crafty* in their own Net, and so far to Infatuate these *Romish Achitophells*, that they themselves mortally wounded their own cause by venturing upon a bloody Enterprize, which presently Alarum'd the whole Nation, and left no room to doubt whether or no there were a Plot. This was the Murder of that worthy Magistrate Sir *Edmundbury Godfry*, whose memory shall be dear to Posterity, as a Martyr for our Church, & a Ransom for the State. Sir *Edmundbury Godfry* having as aforementioned taken Dr. *Oates* his depositions and Discoverys of the Plot, which was no more then every Justice of the Peace was bound to do; yet for the necessary discharge of this duty, the *Popish* Conspirators were so enrag'd that they resolved to Cut him off;

off; the rather, as may be supposed, to frighten all other Magistrates from Intermeddling with any Affairs relating to the *Plot*. It is not certainly discovered how many were concerned in the Business; but those who are known to have been in it, are Father *Girald*, and Father *Kelly*, two *Irish Priests*; *Rob. Green*, Cushion-man to the *Queens Chappel*; *Lawrence Hall*, Servant to *Dr. Golden*, Treasurer of the *Chappel*, *Henry Berry*, Porter at *Somerset-House*, and *Mr. Miles Prance*, Gold-Smith in *Covent-Garden*, who wrought to the *Queen*; these were actually present at the *Murder*, & were persuaded by the *Papish Priests*, to commit this Horrid *Murder*, by being told that *Sir Edmundbury* was a great *Persecutor of Hereticks*, & a particular *Enemy to her Majesties Servants*, and that he had very lately *Examined People* against them, & had got *Depositions to fix base Crimes and Scandals on their Religion*; & that the *Catholicks* would be ruined unless he were taken off; and therefore it was necessary for the *Glory of God*, and the good of the *Church* it should be done. And that besides they should have

have a good Reward from the Lord *Bellaf*
and that it was no Sin, but a work of Charit
and so far from Murther, that it was Meritor
ous. After this, upon Saturday Octo. the 12th
some of the Conspirator set Sir *Edmundbur*
& waited for him till Nine a Clock at Night
at which time he passed by *Somerset-House*, and
Hill who knew him stept out in a great deal
hast, and intreated him for Gods sake to he
him, for their were two Men a Quarrelling
and he was afraid there would be bloud-shed
He at first refused it, but *Hill* being Importu
nate, he at last consented, *Hill* went first, and
Sir *E.* followed into the Gate, and just behind
followed *Girald* and *Green*, and as he was go
ing down the Stairs, *Green* suddenly threw
twisted Handcherchief about Sir *E.* Neck,
presently all of them puld him down, and
Throtled him, and gave him many viole
punches with their Knees, & *Green* wrung
Neck round almost withal his force; then
they removed him into a Room in the upper
Court; and Mr. *Prance* who made the Dis
covery, went with a dark *Lantern* thither to

where Captain Bedlow saw Mr. Prance; and afterwards carried him into the Fields, to a place called *Primrose Hill*, and there in a ditch they left his Body, with his own Sword run through him, and the Scabbard and his Gloves laid on the Bank, that he might be supposed to have Murthered himself: but a while after, Mr. Bedlow Voluntarily came in and gave an account of the whole matter; as also of the Popish Plot, and then seized upon Mr. Prance who joyned with him in his Evidence, upon which *Green, Berry and Hill* were Executed for the Murther; and *Coleman, Ireland, Pickering, Grove, White-bread, Harcourt, Fenwick, Lavan, Turner, and Langhorn*, for the Popish Damnable Conspiracy, from which let us beseech Almighty God for ever to deliver us. Amen.

A Paraphrase on St. Luke, the 16th Chapter, from the 19th verse, to the End Being a real Scripture-Dialogue between the most happy Lazarus and the tormented Dives.

To the Reader.

BEhold these lines crave thy most solid view
 Since by the Scriptures they are proved true
 Dost thou want Riches? here without ailment
 Is a most blessed stock of lasting Treasure.
 This Heavenly Treasure will enrich thee more
 Than all the Jewels on the Indian Shore,
 Receive it joyfully, and say no more. (cry)
 Poor men rejoyce whilst rich men howl
 Such is the pleasure of the Deity. (le)
 Then cease thy tears, poor wretched soul,
 An ear unto poor Lazarus thy friend.

Lazarus.

Most Noble Sir, view but these Sores I bear,
 And how each one doth like a Mouth appear;

For some relief my wounds do loudly cry,
And humbly begg your Christian Charity.

Alas I've lain here day by day unable,
E're to obtain the Scraps fall from your Table:

The very Dog's more kindness shew than you,
Who lick my Sores and heal my Ulcers too:

Alas great Sir I Languish, nay I Dye,
Only for want of timely Charity.

Let me request your bounty, for I know,
God will repay you doubl what I owe;

For Godsake and your own, let me but have
Some kind relief, to shield me from the grave,
Scraps from your Table, I do only crave.

Dives.

Why how now Sirrath! how dare you presume
To urge my patience with your begging tune
How dare you venture at my Gate to lye?

Up and be gone, or else prepare to dye. (me?)
Talk you of Sores and Wounds, what's that to

The Dogg's indeed your fittest consorts be:
My Table is not spread to grant relief,

To every begging lazy idle Thief:
Such as your self may be for ought I know,

Be gone you idle Rascal. Sirrah go,
Or

Or I'll release your idle cries & groans (bones
 With a good Cudgel that shall break your
 What if you Languish, Perish, Rot or Dye:
 Do so or hang your self, pray what care I.
 You tell me God will double what I give,
 Yet will I not believe it, as I Live.
 Go to him then your self, if you are able,
 And tell me then who keeps the better Table:
 Go get you gone you lazy idle Thief,
 I fear you there will find but small relief.

Lazarus.

*Farewell proud scornful Dust and Ashes, I
 Will henceforth only on my God rely;
 With winged speed I will approach thy Throne,
 And all my grief and misery make known.
 Lord thou art able to relieve my wants,
 Relieve my misery, and here my plaints.
 From thee, my God, I do expect much more,
 Than ever yet I found at Dives door.*

*How ever Gracious God I now must try,
 My Strength decays, Great God, behold I dye.*

Ang:ls.

*Hail blessed Lazarus! all Hail we say,
 We're sent thy Soul to Heaven to convey.*

Bless

Blest Abraham attends with open Armes.
 Who will secure thee from all future harms.
 Rouze then blest Saint, and Hallelujah sing,
 Whilst we with expedition take the Wing.
 In order to Transport thee to that place (face).
 Of joy, where Tears shall ne're bedew thy
 Dives Lifting up his eyes in Hell.

Behold me, Father Abraham, I lye
 Surrounded with eternal misery:
 Shall Lazarus a blessed Place obtain,
 Whilst I all Hellish Torments do sustain.
 Have mercy on me, Father, Pray now send
 Thrice Happy Lazarus, to dip the end
 Of one of his Blest fingers, and assuage (rage)
 My Hell tormented Tongue, which Fire makes
 Some cooling water for my Tongue, for I
 Must now in Hells Eternal Torment's Fry.

Abraham.

Remember Son, to add unto thy grief,
 When living, you allow'd him no relief. (bad,
 You then possess'd your good things, he his
 You swam in mirth, whilst Lazarus was sad.
 But now the Case is alter'd much, for he
 Shall ever joy, whilst you tormentd be;

Besides

Besides a Gulf between us two there lies,
 More deep than is the Earth beneath the Skies
 And let me tell you, you will find it true,
 You cannot come to me, or I to you.

Dives.

Dear Father, let me then this suit obtain,
 Send him unto my Fathers house again;
 Five Brethren here I have, O let him tell
 To them the Torments I endure in Hell:
 And if they will not then their sins refrain,
 Let Lazarus return to thee again.

Abraham.

Moses, the Prophets too must be their Guide,
 And pray what else should they desire beside.

Dives.

Nay Father Abraham, but if one went
 Unto them from the Grave, they will repent.

Abraham.

If Moses, and the Prophets will not do,
 They'll not believe a Messenger from you.

Words

Words and Proper Names from
Two to Seven Sillables, both
whole and divided into Sil-
lables, for the more easie In-
structing of Children in True
Spelling.

A

A-Bel
Affirm
Augmented
Abraham
Ability
Abd-nego
Admiration

A-Bel
Af-firm
Aug-ment-ed
A-bra-ham
A-bi-li-ty
A-bed-ne-go
Ad-mi-ra-ti-on

E

Aha-

Ahasuerus

A-ha-su-e-rus

Allsufficiency

All-suf-fi-ci-en-cy

Association

As-so-ci-a-ti-on

B

Baptism

Bap-tism

Babel

Ba-bel

Beautiful

Beau-ti-ful

Benjamin

Ben-ja-min

Bountifully

• Boun-ti-ful-ly

Bee'z-bub

Beel-ze-bub

Beneficial

- Be-ne-fi-ci-al

Baalperazim

Ba-al-pe-ra-zim

Beatification

Be-a-ti-fi-ca-ti-on

C

Candle

Can-dle

Caleb

Ca-leb

Ch

Chastising	Cha-sti-sing
Canaan	Ca-na-an
Catechising	Ca-te-chi-sing
Canterbury	Can-ter-bu-ry
Christianity	Chri-sti-a-ni-ty
Chederlaomer	Che-der-la-o-mer
Consideration	Con-si-de-ra-ti-on
Consubstantiation	Con-sub-stan-ti-a-ti-

(on

D

Daughter	Daugh-ter
Dinah	Di-nah
Distracted	Di-stract-ed
Daniel	Da-ni-el
Damnable	Dam-na-ble
Deceitfulness	De-ceit-ful-ness
Dalmatia	Dal-ma-ti-a
Deliberately	De-li-be-rate-ly
Deuteronomy	Deu-te-ro-no-my

Determination

De-ter-mi-na-ti-on

E

Eating

Eat-ing

Esther

Est-her

Excellent

Ex-cel-lent

Ephraim

E-phra-im

Establishment

E-sta-blish-ment

Elizabeth

E-li-za-beth

Excommunicate

Ex-com-mu-ni-cate

Evilmercadach

E-vil-me-ro-dach

Extraordinary

Ex-tra or-di-na-ry

Elihoenai

E-li-ho-e-nai

F

Flourish

Flou-rish

Francis

Fran-cis

Forreigner

For-reign-er

Farna-

Farnaby

Far-na-by

Foundation

Foun-da-ti-on

Fornication

For-ni-ca-ti-on

Fallibility

Fal-li-bi-li-ty

G

Garment

Gar-ment

Gomer

Go-mer

Grievously

Grie-vous-ly

Gomorrah

Go-mor-rah

Graciously

Gra-ci-ous-ly

Gamaliel

Ga-ma-li-el

Genealogy

Ge-ne-a-lo-gy

Gibelaraim

Gi-be-la-ra-im

Glorification

Glo-ri-fi-ca-ti-on

H

Heaven

Hea-ven

E 3

Hal-

<i>Hulda</i>	<i>Hul-da</i>
<i>Horrid</i>	<i>Hor-rid</i>
<i>Hallowed</i>	<i>Hal-low-ed</i>
<i>Hosanna</i>	<i>Ho-san-na</i>
<i>Humility</i>	<i>Hu-mi-li-ty</i>
<i>Hallelujah</i>	<i>Hal-le-lu-jah</i>
<i>Hospitality</i>	<i>Hos-pi-ta-li-ty</i>
<i>Heliopolis</i>	<i>He-li-o-po-lis</i>
<i>Hypocritically</i>	<i>Hy-po-cri-ti-cal-ly</i>

I, J

<i>Inquire</i>	<i>In-quire</i>
<i>Judgment</i>	<i>Judg-ment</i>
<i>Japhet</i>	<i>Ja-phet</i>
<i>Ithri</i>	<i>I-thri</i>
<i>Jealousie</i>	<i>Jeal-ous-ie</i>
<i>Infinite</i>	<i>In-fi-nite</i>
<i>Isaachar</i>	<i>Is-sa-char</i>
<i>Jesuit</i>	<i>Je-su-it</i>

Instruction	In-stru-cti-on
Jerusalem	Je-u-sa-lem
Inquisition	In-qui-si-ti-on
Immanuel	Im-ma-nu-el
Immortality	Im-mor-ta-li-ty
Jurisdiction	Ju-ris-dic-ti-on
Jehovanisi	Je-ho-va-ni-si

K

Knowledg	Know-ledg
Kedar	Ke-dar
Knowingly	Know-ing-ly
Kilkenny	Kil-ken-ny
Kidderminster	Ki-der-min-ster
Kiriatharba	Ki-ri-ath-ar-ba
Kireathebaal	Ki-re-a-the-ba-al

L

Laughter	Laugh-ter
London	Lon-don

Learnedly
 Lincolnshire
 Lamentable
 Leviathan
 Liberality
 Laboriousness

Learn-ed-ly
 Lin-coln-shire
 La-men-ta-ble
 Li-vi-a-than
 Li-be-ra-li-ty
 La-bo-ri-ous-ness

M .

Meekness
 Martha
 Mightily
 Magdalen
 Mercifully
 Melchizedec
 Moderation
 Mesopotamia
 Macedonia
 Machination
 Multiplication

Meek-ness
 Mar-tha
 Migh-ti-ly
 Mag-da-len
 Mer-ci-ful-ly
 Mel-chi-ze-dec
 Mo-de-ra-ti-on
 Me-so-po-ta-mi-a
 Ma-c-e-do-ni-a
 Ma-chi-na-ti-on
 Mul-ti-pli-ca-ti-on
 Neigh

N

Neighbour

Neigh-bour

Nimrod

Nim-rod

Nourishing

Nou-rish-ing

Naphhtali

Naph-ta-li

Negligently

Neg-li-gent-ly

Nathanael

Na-tha-na-el

Nehemiah

Ne-be-mi-ah

Nonconformity

Non-con-for-mi-ty

Nebuchanezzar

Ne-bu-chad-nez-zar

O

Oppose

Op-pose

Obed

O-bed

Oppressing

Op-pres-sing

Oliver

O-li-ver

Omnipotent

Om-ni-po-tent

Obadiah

O-ba-di-ah

Opportunity

Op-por-tu-ni-ty

Onesephorus

O-ne-se-pho-rus

E S

Per

P

Perfwade	Per-swade
Patrick	Pa-trick
Popery	Po-pe-ry
Pilgrimage	Pil-gri-mage
Pharaoh	Pha-ra-oh
Perplexity	Per-plex-i-ty
Palestina	Pa-le-sti-na
Parliament	Par-li-a-ment
Prorogation	Pro-ro-ga-ti-on
Proclamation	Pro-cla-ma-ti-on
Politically	Po-li-ti-cal-ly
Philadelphia	Phi-la-del-phi-a
Philosophically	Phi-lo-so-phi-cal-ly
Predestination	Pre-des-ti-na-ti-on
Propitiation	Pro-pi-ti-a-ti-on

Quench-

Q

Quenching

Quinzay

Quartering

Quietness

Qualified

Questioning

Questionable

Qualification

Quench-ing

Quin-zay

Qua-ter-ing

Qui-et-ness

Qua-li-fi-ed

Que-sti-on-ing

Que-sti-on-a-ble

Qua-li-fi-ca-ti-on

R

Reward

Rachel

Redeemer

Rebekah

Redemption

Resolution

Re-ward

Ra-chel

Re-deem-er

Re-be-kah

Re-demp-ti-on

Re-so-lu-ti-on

Re-

Reboboam

Re-he-bo-am

Remaliab

Re-ma-li-ab

Resurrection

Re-sur-rec-ti-on

Rizantalippat

Ri-zan-ta-lip-pat

Renunciation

Re-nun-ci-a-ti-on

Reconciliation

Re-con-ci-li-a-ti-on

S

Substance

Sub-stance

Sodom

So-dom

Saviour

Sa-vi-our

Synagogue

Sy-na-gogue

Samuel

Sa-mu-el

Sanctuary

Sanc-tu-a-ry

Sennacherib

Sen-na-che-rib

Samaria

Sa-ma-ri-a

Superstition

Su-per-sti-ti-on

Supplantation

Sup-plan-ta-ti-on

Trou-

for Children.

T

Trouble

Trou-ble

Thomas

Tho-mas

Traiterous

Trai-te-rous

Treacherous

Treach-e-rous

Tertullus

Ter-tul-lus

Temptation

Temp.ta-ti-on

Theophilus

The-o-phi-lus

Tyrannically

Ty-ran-ni-cal-ly

Tribulation

Tri-bu-la-ti-on

Thessalonica

Thes-sa-lo-ni-ca

Transubstantiation

Tran-sub-stan-ti-a-
(ti-on

V, U

Voyage

Voy-age

Unjust

Un-just

Vashti

Vash-ti

E 6

Uz-

Uzzah

Uz-zah

Vanity

Va-ni-ty

Ungodly

Un-god-ly

Vitellus

Vi-tel-lus

Uriah

U-ri-ah

Victorious

Vic-to-ri-us

Ungodliness

Un-god-li-ness

Vespasian

Ve-spa-si-an

Victoria

Vic-to-ri-a

Visitation

Vi-si-ta-ti-on

Uncircumcised

Un-cir-cum-ci-sed

Universality

U-ni-ver-sa-li-ty

Unreconcilable

Un-re-con-cile-a-ble

W

Wretched

Wretch-ed

Wilkins

Wil-kins

Wickedness

Wick-ed-ness

Wallingford

Wal-ling-ford

Won-

for Children.

113

Wonderfully

Warsovia

Wetteravia

Wearisomness

Won-der-ful-ly

War-so-vi-a

Wet-te-ra-vi-a

Wea-ri-som-ness

Y

Younger

Youthful

Youthfully

Youn-ger

Youth-ful

Youth-ful-ly

Z

Zealous

Zadok

Zion

Zachary

Zebulon

Zephaniah

Zerobabel

Zea-lous

Za-dok

Zi-on

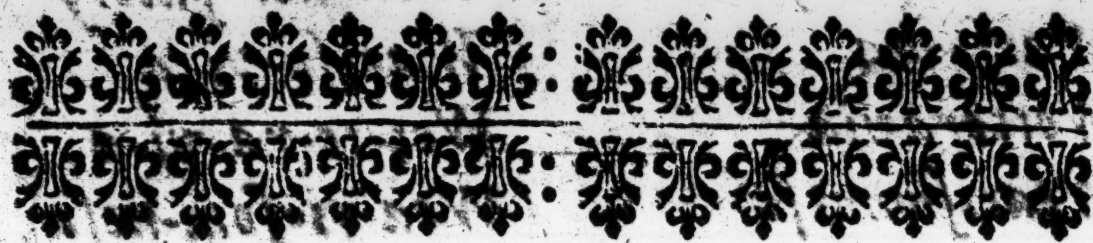
Za-cha-ry

Ze-bu-lon

Ze-pha-ni-ah

Ze-ro-ba-bel

A



A

CATECHISM.

1 Quest.

What Religion do you profess?

Answer, The Christian Religion, commonly called the Protestant, in opposition to Popery.

2 Q. ~~What~~ Miracles is your Religion confirmed by?

A. By Divine Miracles; as I read in *Mark* 16. 17, 18, 20. These Signs shall follow them that believe; in my

my name shall they cast out Devils
they shall speak with new Tongues,
they shall take up Serpents, and if
they drink any deadly thing, it shall
not hurt them. And they went forth
and preached every where. The Lord
working with them, and Confirming
the Word with Signs following.

3. Q. What Confirmation hath
the Apostles?

A. Devilish, 2 Thess. 2. 9. After
the working of Satan, with all pow-
ers, and Signs, and lying Wonders

4. Q. Is the Scripture sufficient
for us without unwritten Traditi-
ons?

A. Yes 2 Tim. 3. 16, 17. All
Scripture is given by Inspiration of
God, and is profitable for Doctrine
for Reproof, for Correction, for In-
struction

struction in Righteousness: that the Man of God may be perfected thoroughly furnished unto all Good Works.

5 Q. Is it for the Common People to read the Scripture?

A. Yes *Act. 17. 11, 12.* These were more noble than those in *Thessalonica*, in that they received the Word with all readiness of mind, and searched the Scriptures daily whether those things were so. Therefore many of them believed.

6 Q. Are we bound to own the Popes Interpretation of Scripture?

A. No. *2 Pet. 1. 20, 21.* Knowing this first, that no Prophecy of the Scripture is of any private interpretation: for the Prophecy came not in old time by the will of Man! but
holy

holy Men of God spake as they were moved by the Holy Ghost.

7 Q. Are all things necessary for Salvation, plainly to be found in Scripture?

A. Yes, 2 Tim. 3. 15. From a Child thou hast known the Holy Scriptures, which are able to make the wise unto Salvation.

8 Q. Is the Church of Rome Mother and Mistress of all Churches?

A. No, Gal. 4. 26. But Jerusalem which is above is free, which is the Mother of us all.

9 Q. Ought we firmly to receive and embrace all customs and constitutions of the Roman Church?

A. No, Act 15. 28, 29. For it seemed good unto the holy Ghost, and to us, to lay upon you no greater

er burden than these necessary things : that they abstain from Meats offered to Idols, and from Blood, and from Things strangled and from Fornication.

10. Q. Is outward Prosperity a note of the true Church?

A. No. *1 Cor.* 15. 19. If in this life only we have hope in Christ, we are of all men most miserable.

11. Q. Do you not dread the Popes Bulls.

A. No. *Mar.* 16. 16. He that believeth and is baptized shall be saved.

12. Q. Hath the Pope Authority to depose Kings?

A. No. *1 Pet.* 2. 13, 14, 15, Submit your selves to every Ordinance of man for the Lords sake : whether it be to the King as supream, or unto Gover-

Governours, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the Will of God.

13. Q. May the Pope absolve us from our Oath of Allegiance?

A. No, *Eccles.* 8. 2. Keep the Kings commandment, and that in regard of the Oath of God.

14. Q. May the Pope dispence with Gods Commands?

A. No, *Mat.* 5. 19. Whosoever shall break one of these least Commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven.

15. Q. Have Peter-pence their Original from Peter?

A. No, *Act.* 3. 6. Peter said, Silver and Gold have I none.

16. Q.

16 Q. Is the Bishope of Rome Peter's Successor?

A. No, Gal. 2. 7, 8, 9 But contrariwise, when they saw that the Gospel of the Uncircumcision was committed unto me, as the Gospel of the Circumcision was unto Peter; (for he that wrought effectually in Peter to the Apostleship of the Circumcision; The same was mighty in me towards the Gentiles.) And when James, Cephas, and John, who seemed to be Pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go to the Heathen, and they unto the Circumcision.

17. Q. Is there one Visible Head of the Church?

A. No. Eph. 4. 4, 5, 6. There is one Body and one Spirit; even as you are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all.

18. Q. Is the Popedom an Office, in the Ministry?

A. No. Ephes. 4. 11, 12. He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting the work of the Ministry, for the edifying of the Body of Christ.

19. Q. Is the Pope rightly termed his Holiness?

A. No. 2 Thes. 2. 3. That man of Sin

20. Q. Is the Pop's Power from God or from Satan?

A. Satan. Rev. 13. 2. The Dragon gave him his Power, and his Seat, and great Authority.

21 Q.

21 Q. Is it fit that Ministers should be married?

A. Yes, 1 *Tim.* 3. 2, 4. A Bishop must be blameless, the Husband of one Wife, having his Children in Subjection.

22 Q. Are the Popish Festivals to be approved?

A. No, *Gal.* 4. 9, 10. How turn you again to the weak and beggerly Elements, whereunto ye desire again to be in Bondage? Ye observe Dayes, and Months, and Times, and Years.

23 Q. Do you forbear Flesh Meats on the Popish Fasting Dayes?

A. Nay, 1 *Tim.* 4. 4, 5. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God, and Prayer.

24 Q.

24. Q May we worship Angels?

A. No. Rev. 22. 8, 9. I fell down to worship before the feet of the Angel, which shewed me, these things. Then saith he unto me, See thou do it not: for I am thy fellow Servant, and of thy Brethren the Prophets, and of them which keep the Sayings of this Book: Worship God.

25. Q Is it Lawful to pray to an Image?

A. No. Is 45. 20. They have no knowledg, that set up the Wood of their graven Image, and pray unto a God that cannot save.

26. Q Is it Lawfull to worship Images.

A. No. Ex. 20. 4, 5, Thou shalt not make unto thee any graven Image

Image, or any likeness of any thing that is in Heaven above, or that is in the Water under the Earth. Thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God, am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me.

27 Q. Do the Papists do well in leaving out the Second Commandment?

A No. *Deut.* 4. 13. He declared unto you his Covenant, which he commanded you to perform; even Ten Commandments: and he wrote them upon Two Tables of Stone.

28 Q. Is, Thou shalt not rob thy Neighbours Wife, the Fifth Commandment?

A

A. No. *Exod.* 20. 17. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man servant, nor his Maid servant, nor his Oxe, nor his Ass, nor any thing that is thy Neighbours.

29 Q. Are the Relicks of Saints to be worshipped?

A. No. *Acts* 14. 15. Sirs, why do ye these things? We also are Men of like passions with you, and Preach unto you, that you should turn from these Vanities unto the Living God.

30. Q. May I worship a Creature?

A. No. *Luk.* 4. 8. For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

31 Q.

Image, or any likeness of any thing that is in Heaven above, or that is in the Water under the Earth. Thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God, am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me.

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A No. *Dent. 4. 13.* He declared unto you his Covenant, which he commanded you to perform; even Ten Commandments: and he wrote them upon Two Tables of Stone.

28 Q. Is, Thou shalt not rob thy Neighbours Wife, the Ninth Commandment?

A

A. No. *Exod.* 20. 17. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man servant, nor his Maid servant, nor his Oxe, nor his Ass, nor any thing that is thy Neighbours.

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A. No. *Luk.* 4. 8. For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

31 Q.

31. Q. May we pray to the Vir-
gin Mary?

A. No, *Luk. 11. 27.* When ye pray,
say, Our Father which art in Hea-
ven.

32. Q. May we pray to Saints?

A. No, *Acts 10. 25, 26.* As *Peter*
was coming in, *Cornelius* met
him, and fell down at his feet, and
worshipped him. But *Peter* took him
up, saying, stand up. I my self al-
so am a Man.

33. Q. Are Latine Prayers to be
used in a Congregation that under-
stand not that Language?

A. No, *1 Cor. 14. 14, 15.* For if
I pray in an unknown Tongue, My
Spirit prayeth, but my Understanding
is unfruitful. What is it then?
I will pray with the Spirit, and will
pray

pray with Understanding also.

34. Q. May a Christian be in this Life assured of Salvation?

A. Yes, 1 Joh 3. 14. We know that we have passed from death to life, because we love the Brethren.

35. Q. Is Salvation to be attained by the Merits and Grace of Saints departed?

A. No, Gal. 6. 4, 5. But let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another. For every man shall bear his own burden.

36. Q. Is the Virgin Mary our Saviour?

A. No, Act. 4. 10, 11, 12. Jesus Christ is become the Head of the Corner, neither is there Salvation in any other.

37. Q.

37 Q. Can we deserve Salvat-
on?

A. No, *Rom. 3. 27, 28.* Where is boasting then! It is excluded. By what law? of Works? Nay, by the Law of Faith. Therefore we conclude, that a man is justified by Faith, without the Deeds of the Law.

38 Q. May Pardons be bought?

A. No, *1 Pet. 1. 18.* Forasmuch as ye know that ye were not redeemed with corruptible things, as Silver and Gold.

39 Q. Is the Mass a Sacrifice for the Quick and the Dead?

A. No, *Heb. 10. 14.* For by one Offering he hath perfected for ever them that are Sanctified.

40 Q. Dought they which have right to the Lords Table, to partake of the Cup as well as of the Bread?

A. Yes. *Matt. 26. 26, 27.* As they were eating, Jesus took Bread, and Blessed it, and brake it, and gave it to the Disciples, and said, Take, Eat, this is my Body. And he took the Cup, and gave it to them, saying, Drink ye all of it.

41. Q. Doth the Bread in the Communion remain Bread after the Words of Consecration?

A. Yes. *1 Cor. 11. 26, 27, 28.* For as often as ye eat this Bread, and Drink this Cup, ye do shew the Lords death till he come: wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall

shall be guilty of the body and blood of the Lord. But let a man Examine himself, and so let him Eat of that Bread, and drink of that Cup.

42. Q. *Is Rome stiled Babylon in the Revelation?*

A. Yes. *Rev. 17. 3, 5, 9, 18.* I saw a Woman sit upon a Scarlet-coloured Beast, full of names of Blasphemy having seven Heads: and upon her Fore-head was a Name written *Mystery, Babylon the great, the Mother of Harlots and Abomination of the Earth.* The seven Heads are seven Mountains, on which the Woman sitteth: and the Woman which thou sawest, is that great City which reigneth over the Kings of the Earth.

43. Q

43. Q. *May we joyne with Rome?*

A. No. Rev. 18. 4, 5. I heard a Voice from Heaven, saying, Come out of her my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues. For her sins have reached unto Heaven, and God hath remembered her iniquities.

D

A

A Little Book of
MARTYRS,
 OR,
 The HISTORY of the
 KINGS of ENGLAND,
 with an Account of the Cru-
 elties exercised by the POPE
 and his *Clergy*, for several
 Hundred Years.

I Sing their Deaths, who dying made Death
 yield. (Shield.
 By Scriptures Sword and Faiths unbattered
 Whom Satan, Men, nor Monsters, could not tame,
 Nor force them to deny their Saviours Name;
Evangelists that did the Gospel write,
Apostles and brave *Martyrs*, that did fight
 'Gainst

'Gainst Death and Hell, and all the Powers of Sin,
And boldly dy'd Eternal Life to win.

John Baptist by an *Herod* lost his Head.

Who to the world, Repentance published.

Our *Blest Redeemer* in his Love did follow,

And conquer'd Death, Mans sinful soul to hallow.

He was the death of Death and he did quell

The Sting and Power of Satan, Sin and Hell :

And under his great *Standard* valiantly

A number numberless have dar'd to die :

Through Bondage, Famine, Slavery, Sword & Fire,

Through all devised Torments they conspire

Victoriously to gain th' Immortal Crown

Of never ending Honour and Renown.

Saint Stephen was the third that lost his Breath,

And for his Masters sake was ston'd to Death.

And after him in History we may read

Th' Apostle *James* was brain'd and butchered.

Saint Mark th' Evangelist in fire did burn,

Saint Bartholomew was flea'd yet would not turn.

Saint Andrew like a valiant Champion dy'd,

And on a Cross was sadly crucified.

Matthias, Philip, Peter, and Saint Paul,

Ston'd, Crucifi'd, Beheaded ; Martyrs all.

Th' Apostles of their Lives no reckoning make,
And think them well lost, for their Saviours sake.
The Tyrant Emperours in number Ten,
(Most cruel, barbarous, and inhumane men)
More Christians by their Bloody Laws did slay,
Than for a year Five thousand to each day.
And many *Roman* Bishops in those days
Were martyr'd to their high Creators praise:
And though each day so many thousands bleed
Yet doubly more and more they daily breed.
As Camomile grows better, being trod,
So death and Tortures draw more unto God.
Grace, like the Vine that's cut and prun'd, bears
In one year, than it did in three before. (more
This Bloody Persecution did out-wear
After Christs death the first three hundred year.
This did the Primitive, first Church endure,
Being Catholick, Apostolick, and Pure.
And over all the V World 'twas truly known,
The *Romish* Bishops claimed but their own.
In their own Diocess to be Chief Pastors,
And not to be the worlds great Lords & Masters.
And now of *Britain's* Glory will I sing, (King:
From *Lucius* Reign, the V World's first Christian
Unto

Unto these Gospel days, the Cruel Fate
Of Valiant Saints and Martyrs, I'll relate.

First *ursula*, and Eleven thousand with her,
All Virgins; for *Christ's* Faith did die together.
Then *Hengist*, with the *Saxons* hither came,
Who many kill'd with Sword and furious flame.
Besides Eleven hundred Monks were kill'd,
At *Bangor* Abbey all their blood was spil'd.
And when the *Saxons* Race to end was run,
The *Danes* came in, and all the *Kingdom* won,
Before whose *Swords* did many thousands fall,
Who on the name of *Jesus Christ* did call.

Then *William* Conquerour, with a multitude,
Unto the *Normans* Yoke this Land subdu'd.
The Pope then caus'd all Priests to leave their
To lead foul, Sodomitick, single Lives, (*VVives*

Then afterward in *Second Henry's* Reign
Was that proud Prelate *Thomas Becket* slain;
A *Popish* Saint, and Martyr made, because
He dy'd a Traitor to his Sovereign's Laws.

King *Henry* and King *Richard* dead and gone,
Their Brother *John* doth next ascend the Throne;
Whom all his life the Pope of *Rome* did vex,
And with Oppressions all the Realm perplex;

With Candle, Book, and Bell, he curst and blest,
 And Bulls and Legates did the King molest.
 Till such time as he on his knees fell down,
 And to the Pope surrendred up his Crown.

At last because he durst the Pope with-stand,
 He dy'd impoison'd by a Friars hand. (John,

When thus by Treason they had kill'd King
 Then the three *Henry's*, *England's* Crown put on,
 T en *England* bought the Romish Doctrine dear,
 It cost her Threescore thousand Marks a year,
 For *Agnus Dei's*, *Pardons*, *Peter-pence* ;

For which the Pope had all this Coin from hence.

King *Henry* dead, then *Edward* bore the sway,
 His Son and Grand-son *England* did obey.

The first of them (call'd *Long-shanks*) Conquests
 Lost by *Carnarvan* his unhappy Son ; (won,

Who by his Queen was in a Dungeon cast,
 And there was killed and sadly breath'd his last.

Edward the Third a brave Victorious King,
 Did *Frenchmens* pride into Subjection bring.

Richard the Second then to reign began,
 Who lost more than his Royal Graudfire wan.

And now *John Wickliff* boldly did begin
 To preach 'gainst *Antichrist*, that Man of Sin :

VVho

VVho many Troubles stoutly did abide.
 Yet spight o'th *Pope*, he naturally dy'd :
 And being dead, from out the Grave was turn'd ;
 And had his martyr'd Bones to Ashes burn'd.
 VVhich Ashes they did cast into a Brook,
 Because he had t'ie *Romish Faith* forsook.
 Yet whil'st the Second *Richard* here surviv'd,
 No Martyrs were of life by *Fire* depriv'd,
 Henry the Fourth was in the Throne invested,
 In whose Reign many were too much molested.
 And *William Sawtre* first his life did give, (live.
 Through *Flames of Fire*, who now in Heaven doth
 The next *John Badly* in the furious *Flame*
 And *William Thorp* both won *Immortal Fame*.

Then the Fifth *Henry*, a *Victorious Prince*,
 The *Realm of France* did conquer so long since.
 The good Lord *Cobham* then *Oldcastle* nam'd,
 (By *Popish Priests* an *Heretick* proclaim'd)
 Was hang'd and burned by the Cruel Doom
 Of *Satan's Servants Slaves to Hell and Rome*.
 And after him one nam'd *John Brown Esquire*,
 And *Beverly* a Preacher, dy'd by *Fire*.
 Besides a number from the *Lollards Tower*
 Racks, Tortures, Hakers, and the *Flames* devour.

John Hus, a glorious Martyr of the Lord,
Was in *Bohemia* burned for *Gods Word*.

And Reverend *Jerom* did to *Constance* come
From *Prague* and stoutly suffer'd Martyrdom:
In *Smithfield* one *John Cleydon* suffered death,
And with him *Richard Turning* lost his breath.

At this time sixteen godly Men in *Kent*,
The *Anti-christian Vassals* did torment.

Then *Death* cutoff the Fifth King *Henry's* reign,
The Crown the Sixth King *Henry* did obtain;
And *William Taylor*, a true zealous Priest,
Dis's pass through Fire unto his Saviour *Christ*.

Good *Richard Hoveden*, with him *William White*,
Went through the Fire into *Eternal Light*.

Duke *Humphrey* (though no Martyr) dy'd in's Bed,
And *Richard Wych* a Priest, burned dead.

The Saint-like good King *Henry* was depos'd
By the Fourth *Edward*, and in' Tower inclos'd.

Then *Edward* fled, and *Henry* once again,
By warlike Power the Kingdom did attain.

Thus did the various State of humane things,
Make Kings of Captives, and of Captives Kings,
Until at last King *Edward* coming back,
Brought *Henry's* Royalty to fatal Rack.

In

In whose Reign one *John Goose*, as the story saith,
 Was the First Martyr burned for Christs Faith.
 King *Henry* in the Tower was stab'd to death,
 And *Edward* yielded up his Life and Breath,
 His Son Young *Edward*, of that name the Fifth,
 Whom the Third *Richard* from his life did lift.
 VWho by foul Murders, Blood, and Tyranny,
 Usurp't the Throne of *Englands* Monarchy,
 Till valiant *Henry* of that name the Seven,
 Kill'd him, and made uneven *England* even.

Then first *Joan Boughton*, & a Man call'd *Babram*,
 By Faith, thro Fire went to old Father *Abraham*.
 An Old Man was in *Smithfield* burnt, because
 He did resist against the *Roman* Laws.
 One *Jerom* hang'd and burned on the Gallows,
 In *Florence* with two others of his Fellows :
 And *William Tiksworth*, *Thomas Bernard*, and
James Morton, cause he did the Pope withstand.
 Burnt all, with Father *Rogers* and Old *Rem*,
 Did die by Fire a better Life to gain.
 One *Thomas Norrice*, and one *Thomas Chace*,
 Di'd constant Martyrs by the Heavenly Grace.
 A VWoman, and a Man call'd *Lawrence Guest*.
 By death gain'd Everlasting Life and Rest :

Besides a number past mans Reckoning up,
For *Jesus* sake drank of Afflictions Cup.
Some carryed Faggots thro a V World of Mocks,
Some rackt some starv'd some fetter'd in the Stocks.
Some naked stript, and scourged with the lash,
For their abhorring of the Romish Trash.
Some branded in the Cheek, did always bear
The Mark and Badg of their Redeemer dear.
Thus the Insulting Tyrannizing Pope
With Cursings, Torture, Fire, and Sword, & Rope,
Did force the Souls and Consciences of Men,
To run despairing to Damnaions Den.
And those who Valiantly his power withstood,
Did seal their Resolution with their blood.
Before his Triple, Treble, Trouble Crown,
In Adoration Emperours must fall down,
V Vere they as high as any *Cesar* born,
To kiss his Feet they must not think it scorn.
Henry the Sixt the Emperour did fall down,
Whom with his Feet Pope *Celestine* did crown.
Henry the Fourth his Empress and young Son,
All Three to *Rome* bare-foot were forc'd to run,
And three days space these Three did all attend
His Holiness a godless ear to lend,

V Which

V Which afterward was granted, on Condition
That he should give his Crown up in submission,
Pandulphus the Popes Legate with a Frown,
Did make King *John* of *England* yield his Crown.
King *Henry* of that name the *Second*, he
Kneel'd down and kist the *Romish Legates* Knee.
The Emperour, when Pope *Adrian* was to ride,
His stirup chanc't to hold on the wrong side,
For which his Holiness most furiously
Did check the Emperour disdainfully.
And when the Pope did ride in Cope of Gold,
Kings, like to foot-men, must his Bridle hold ;
In Pomp he must be born upon Mens Shoulders,
With Glorious Shew amazing the Beholders ;
V. Whilst Kings and Princes must before him go,
To usher him in this Vain-glorious Show,
This being True, as no man can deny .
Those that will not be blind may plainly spy
This proud Insulting Domineering Priest,
Is Absolute and only Antichrist.
Exalts himself above all called God,
Upon the Emperours Necks hath proudly trod,
He is th' *Abomination*, void of Grace,
That mounts himself into the Holy Place :

He makes the Princes of the Earth drink up
The filthy poyson of his Cursed Cup :
Who being drunken with the dregs Sin,
They have his Sworn & Forsworn Servants been.
Bewitched with his foul Incharnted Charms,
'Gainst one another they have rose in Arms,
By Forreign and Domestick bloody Broils,
V Whilst he hath fill'd his Coffers with their Spoils,
His double dealing too to plain appears
In setting Christian Princes by the Ears,
V Whilst he into his Avaritious hands
Hath seiz'd their Persons, Treasures, & their Lands;
And as the Christian Kings themselves made weak,
The *Turks* into their Kingdoms gan to break.
And thus the *Turk* and *Pope* join'd with the *Devil*,
Have been the Authors of all Christian Evil.

V When the *Seventh Henry* in the Grave was laid,
And the *Eighth Henry* *Englands* Scepter Sway'd,
Rome's bloody Persecution raged more
In *England* then in *Ten* Kings Reigns before,
And therefore Reader in this little Book,
For every Martyr name thou must not look.
But Men of Chiefest Note, Respect, and Fame,
That dy'd in *England*; only these I name.

And

And first the Papists Tyranny began
In Murthering *Richard Hun*, a Zealous Man ;
For being kept in Prison by their Power,
They closely hang'd him in the *Lollards Tower* :
And afterwrd among themselves agreed
To give it out, himself had done the deed.
And sixteen days after this fact was done,
They burnt the Murdered Corps of *Richard Hun*.

Then to the number of full thirty five,
The furious Flames did all of Life deprive
In several places of this woful Land,
Because they did the Pope of *Rome* withstand.

After which *Thomas Bilney* did begin
To teach and preach against the *Man of Sin*,
And in *St. Georges Church* in *Ipswich Town*,
The Papists from the Pulpit pluckt him down.
And as in doleful Prison he did lye.
He put his Finger in the Flame to try,
He tri'd; and God did give him Strength to bear
His death, to live with his Redeemer dear.
The next in time was one *John Wroth*, a-Man
Of Learning great, a Martyrs Fame he wan.
'Then lived *Luther*, and Grave *Zuinglius*,
With *Calvin*, *Beza*, *Oecolampadius*,

All Glorious, Gracious, Reverend, Lamps of Light,
Were Instruments to clear blear'd *Englands* Sight.

In *Flanders*, *William Tyndal*, for Gods V Nord,
V Was Sacrific'd to Glorify the Lord.

John Lambert valiantly his death did take,
And dy'd in *Smithfield* for his Saviours sake.

About this time that Honourable Man
Lord *Cromwells* Rise and timeless falls began,
He like an Earthquake made the Abbies fall
The Frieries and Nuneries, and all :

This Famous, Noble, V Worthy *Essex* Earl,
This Gem, this Jewel, this most Orient Pearl,
V Was for his Truth from all his height discarded,
And with his Heads loss, had his Faith Rewarded.

The next of worthy Note by Fire that di'd,
V Was Good *Ann Askew* who did strong abide,
Racks, Tortures, and the Cruel Raging Flame,
To magnifie her High Creators Name.

Then 'gan the Kings Eyes to be opened quite,
Enlightened by the Everlasting Light,
He banisht Superstitious Idle Fables,

And pack't the *Papists* hence, with all their baubles
Then *Bonner*, *Gardner*, brethren both in Evil,
Factors and Actors, Blood-hounds for the Davil,
Their

Their burning Fame to infamy soon faded,
They graceless, godless, were disgrac't, degraded.

The King thus having this good work begun,
He di'd and left the Kingdom to his Son (*Child*,
Then reign'd young *Edward* that sweet *Princely*
By whom all *Poperie* was clean exil'd ;

But He too good to live, 'mongst wicked men,
Th' Almighty took him hence to Heaven agen,
No sooner *Edward* was laid in his Tomb,
But *England* was the Slaughter House of *Rome*,
Gardner and *Bonner*, now from Prison turn'd.

And whom they pleas'd were either sav'd or burn'd.

Queen Mary imitating *Jezabel*,

Advanc't again the Ministers of Hell ;

Then Tyfanny began to Tyrannize,

Tortures and Torments then they did devize ;

And Master *Rogers* with a Faith most fervent,

A Martyr di'd in *Smithfield*, Gods true Servant :

Next unto him did *Laurence Saunders* die

By Fire, for Jesus sake in *Coventry* ;

He did embrace, and kindly kiss the Stake,

To gain Heavens Glory did the world forsake.

Good Bishop *Hooper* was in *Gloster* burn'd,

'Cause he against the *Romish* Doctrine spurn'd.

And

And Dr. Taylor a true Zealous Man,
 At Hadly burn'd, Eternal Glory wan,
 Then Bishop Farrar next his Life did spend
 On Fire, to gain the life shall never end.
 Next William Fowler first did lose his Hand,
 Then burnt because he did the Pope withstand.
 In Essex, Thomas Hawks with Faith Victorious,
 Did die by Fire to gain a life most Glorious.
 Master John Bradford for his Saviours sake,
 In Smithfield burnt, a bloody end did make.
 Two Reverend Bishops, Father Latimer,
 And Ridley, each of them an heavenly Star,
 Liv'd in Gods Fear, and in his Favour di'd
 At Oxford burn'd, and now are glorifi'd,
 John Philpot freely did the Fire Embrace,
 Now lives and reigns in his Redeemers Grace:
 Then that grave Father and Religious Man,
 Arch-bishop Cranmers Troubles first began,
 His Pomp, his State, his Glory, and his Pride,
 Was to know Jesus and him Crucifi'd;
 He lived a godly Preacher of Gods Word,
 And di'd a Glorious Martyr of the Lord,
 John Careless in close Prison chearful y,
 Did change his cares for Joy Eternally.

But

But this small Volumn cannot well contain
One quarter of the Saints in *England* slain,
In *Henries* Reign and *Maries*, Cruel Queen, (been
Eight hundred Persons there have slaughtered
Some by the sword, some hang'd, some put in fire,
Some starv'd to Death, in Prison did expire:
Twelve thousand and seven hundred more beside,
Much persecuting troubles did abide, (stocks,
Some rackt, some whipt, some tortur'd, some i'th'
Some doing Penance with a world of mocks ;
Some with an Iron in their Faces burn'd,
Some out of all their Goods were turn'd. (ders,
Some mockt and bearing Faggots on their shoul-
Vere made a laughing-stock to the Beholders.
All this and more much more they did endure,
Because they would not yield to live impure,
But now to speak the lawful cause wherefore
These People were afflicted then so sore,
Because they would not make their plaint & mones
To senseless Images, dead stocks and stones :
Because they said the Sacramental Bread
Is not the Lord who shall judge quick and dead
Because they would not own Purgatory,
And held the Popes Decrees an Idle story.
Because

Because they would not creep unto a Cross,
 And change Gods Sacred Word for humane dross,
 Because they thought the Mass an Idol foul,
 Which at once pick't the Purse, & damn'd the Soul.
 'Cause they defied the Pope and all his Crew,
 Hell hounds which Heavens (in rage) on earth did
 And in a word they thus were under trod, (spue.
 Because they truly served the Living God.
 This was the cheif and only cause of all,
 Because they would not offer unto *Baal*.

The Popes Outragious and Couragious *Hector*
 Was Bishop *Bonner*, Hell's most Trusty Factor,
Romes Hang-man, & the Fire brand of this Realm,
 That with a flood of Blood did overwhelm
 The true Believers of Gods Holy Truth,
 He butchered, all Aged as well as Youth :
 V Vith him was joyn'd a man almost as ill,
 V Who took delight Gods Servants Blood to spill,
 Call'd *Stephen Gardner*, *Englands* Chancellor,
 The Bishop of the See of *Winchester*.
 These two did strive each other to excel
 V Who should do greatest Service unto Hell,
 Until at last God heard his Servants cry,
 And one of them did die immediately.

Thus

Thus when *Jehovah* heard the just complaints
Of his Beloved poor Afflicted Saints.
Then this too Cruel Pope defending Queen
(The bloodiest Princess that this Land hath seen)
She did de cease, and Persecution ceast.
And tired woful *England* purchast rest.

Queen *Mary* being dead, her welcome death
Renew'd our Joys in blest *Elizabeth*.
Innumerable were her woes and cares
Abundance were the subtil wiles and snares
V Which Satan and his Ministers oft laid
To take the Life of this most Harmless Maid.
She was accus'd, abus'd, revil'd, miscall'd ;
She was from Prison unto Prison hall'd ;
Long in the *Tower* she was close Prisoner shut,
Her loving servants all away were put.
From thence to *Windfor*, thence to *Woodstock* sent,
Closely shut up from all the V Worlds content :
But God, whose Mercy ever did defend her
Did in her greatest sorrows comfort send her.
He did behold her from his Throne on high,
And kept her as the Apple of his Eye.
Let Hell and Hell-hounds still attempt to kill,
Yet the Almighty guards his Servants still.

And

And he at last did hear her sighs and moan,
And rais'd her to a high triumphant Throne.
This Royal *Deborah*, this Princely Dame,
Whose Actions made the World admire her
As *Judith's* Fame was in *Bethulia* spread, (Name,
For cutting off great *Holofernes* Head;
So our *Elizabeth* bravely did begin,
To conquer and o'rthrow the *Man of Sin*.
She purg'd the Land of Popery agen.
She liv'd belov'd of God, admired of men,
She made the *Anti-Christian* Kingdom quake,
She made the Mighty Power of *Spain* to shake,
As far almost as the *Sun* spreads his Rays
Her Glory's spread, to her immortal Praise:
She was at home, abroad in every Part,
Load-star, and Load-stone to each Eye & Heart:
Supported onely by Gods Powerful Hand,
She four and forty Years did Rule this Land,
And then she left the Royal Princely Seat,
And chang'd Earths Glory to be Heavenly Great.
Thus did this *Western Worlds* Great Wonder die,
She fell from Height to be advanc't more High.
Terrestrial Kings and Kingdoms all must fade,
Then blest is she, that is immortal made.

Her

Her Death fill'd woful *England* full of fears,
And Papists long'd for change with itching Ears.
For by her death they now had mighty hope
To raise again the Power of the Pope.
But he whose Power is Omnipotent,
Did their unhappy, hopeless hope prevent,
Succession Lawfully did leave the Crown,
Unto King *James* a Prince of great Renown,
For he against the Pope did oft defend
The Protestant Religion, and did bend
His Power against the Tyranny of *Rome*,
And Peace and Unity preserved at home.
Yet all the Noble Vertues so transparent
And so well known to be in him inherent,
Could not perswade the Papists, but still they
By treason striv'd to take his Life away.
For when their disputations help them not,
They would dispute in a damn'd Powder Plot.
In which the Papists went beyond the Devil.
Who could have found out a Plot so evil!

The Threefold State of a Christian
 as Discovered, *viz.* By Nature
 by Grace, and in Glory.

*Thy Threefold State here thou may'st see,
 What thou hast been, art, and shalt be.*

1.

BY Nature, I was
 born of the flesh,
Joh. 3. 6.

By Grace I am
 born of the Spirit,
Joh. 3. 6.

In Glory, I shall
 have all Spiritual
 Priviledges, *Joh. 1.*
12.

2.

By Nature I was
 all flesh, *Joh. 3. 6.*
Gen. 6. 5. & 8. 21.

By Grace, I am
 flesh and spirit, *Rom.*
7. 20, 23, 25. Gal. 5.
17.

In Glory, I shall be
 all spiritual, *1 Cor.*
15. 44, 50.

3. B

for Children.

119

3.

*By Nature, I walk
after the flesh,*
Cor. 10. 3. Rom.

4.

*By Grace, I walk
the spirit, Gal. 5.*
Rom. 8. 4.

*In Glory, I shall be
quickened by the
spirit, Rom. 8. 11.*

4.

*By Nature, I did
mind wholly the
things of the flesh,*
Rom. 8. 5.

*By Grace, I do
mind chiefly the
things of the spirit,*
Rom. 8. 4.

*In Glory, I shall
mind only things
spiritual.*

5.

*By Nature, I was
dead in sin, Eph. 2.*
1. 1 Tim. 5. 6.

*By Grace, I am
quickened from sin,*
Eph. 2. 5.

*In Glory, I shall be
quite freed from
sin.*

6.

*By Nature, I did
lie in iniquity, 1 Job.*
5. 19.

*By Grace, I do live
in all piety, Tit. 2.*
12. 2 Tim. 3. 12.

In

In Glory, I shall enjoy perfect purity,
Rev. 21:4.

7.

By Nature, I was under the Law of sin and death,
Rom. 8:2.

By Grace, I am made free by the Law of the Spirit of Life,
Rom. 8:2.

In Glory, I shall triumph over sin and death ;
1 Cor. 15:55, 56, 57.

8.

By Nature, I did hate God, and his Law,
Psal. 15:21.

and 18:15. and
3. Rom. 1:30.

By Grace, I do love God and his Law
Psal. 116:1. and
11:26, 27. 1 Jo
4:59.

In Glory, I shall forever delight in God, and do his Law.

9.

By Nature, I despised all Instruction,
Prov. 1:7.

By Grace, I desire all Information
Prov. 11:25. Psal
86:11.

In Glory, I shall attain

tain clear apprehension, 2 Cor. 3. 6.

10.

By Nature, I communicated with the vilest sinners; Psal. 1. 1. Mat. 24.

49.

By Grace, I kept company with the best Christians,

Cant. 1. 7. Act. 9.

26. 1 Joh. 1. 3.

In Glory, I shall know all Saints and live with them, Luke 13.

28. Mat. 27. 53.

and 15. 28. 1 Thes.

3. 15.

11.

By Nature, I persecuted Godliness, Act. 26. 14, 15.

By Grace, I profess it in power, 1 Tim. 6. 12.

In Glory, I shall have the price, Ph. 3. 14.

12.

By Nature, I was one of the world, Joh. 15. 18, 19.

By Grace, I am chosen out of the world, Joh. 15. 19.

In Glory, I shall be separated from the world, Mat.

13.

13.49. & 25. 3,33.

13.

By Nature, I was
in darkness: 1 Pet.
2. 9. Eph. 5. 8.

By Grace, I walk
in the Light, Joh. 8.
12. 1 Thes. 5. 4.

In Glory, I shall
dwell with the light
1 Tim. 9. 16.

14.

By Nature, I was
naked and bloody,
Jer. 6. 15. Ezek.
16. 7.

By Grace, I am
array'd with the
robe of Innocen-

cy, Rev. 29. 8.

In Glory, I shall
be clothed with
Immortality, 2 Co
5. 3.

15.

By Nature, I was
a stranger, Eph. 2
12.

By Grace, I am
Gods friend, Isa. 4
8. Joh. 15. 10.

In Glory, I shall
be his favourite fo
ever, Prov. 3. 4. an
8. 25.

16.

By Nature, I was
an Enemy, Rom. 9
10.

By Grace, I am
reconciled, Col. 1.

near to God, Heb.
7.19.

In Glory, I shall be
saved, Rom. 5.10.

In Glory, I shall
abide with God,
Joh. 8.34.

17.

By Nature, I was
condemned, Joh. 3.

19.
By Nature, I was
Sathan's slave,
1 Tim. 2.26.

By Grace, I am
justified, Act. 13.

By Grace, I am the
Lords Free-man;
1 Cor. 7.22. Gal. 4.
31. 1 Pet. 2.26.

In Glory, I shall
judge, 1 Cor. 6.2.

In Glory, I shall
be a Citizen of Zi-
on, Eph. 2.19.

Mat. 19.28.

18.

By Nature, I de-
parted from God,

20.
By Nature, I was
free from righte-
ousness,

Jer. 17.5.

By Grace, I draw

ousness, *Rom. 6. 20.*

By Grace, I am free
through righte-
ousness, *Rom. 3. 25.*

2 Pet. 1. 1.

In Glory, I shall
reign in righteous-
ness, *Rom. 5. 21.*

21.

By Nature, I lived
in fear, *Heb. 2. 15.*

Gal. 4. 15. Rom. 8.
15.

By Grace, I live by
Faith, *Gal. 2. 20.*

2 Cor. 5. 7.

In Glory, I attain
the end of my
Faith, *2 Pet. 1. 9.*

22.

By Nature, I was
without hope, *Ep.*
2. 12.

By Grace, I rejoice
in hope, *Rom. 5. 2.*

In Glory, I shall need
no hope, *1 Cor. 13.*
13.

23.

By Nature, I was
without all the
promises, *2 Cor. 1.*
20.

By Grace, I am un-
der all the pro-
mises, *2 Cor. 1.*
20.

In Glory, I shall par-
take of all things
pro-

promised:

24.

Nature, I was
the child of the
Devil & of Hell,
Job. 3. 10. Mat.

23. 15.

Grace, I am a
child of God and
stranger unto
the world, *Gal. 3.*

26. 29.

glory, I shall be
an heir of God
and of Heaven,
Rom. 8. 17. Heb.

1. 7.

25.

Nature, I was in
constant danger,

Mat. 5. 22.

By Grace, I am in
continual safety,
Psal. 4. 8. Job. 10.
28, 29.

In Glory, I shall be
in an impregna-
ble sanctuary, *Isa.*
45. 17.

26.

By Nature, I sought
to go to heaven
by my own righ-
teousness, *Rom.*
10. 3.

By Grace, I seek to
go to Heaven
without my own
Righteousness, *Ph.*
3. 9.

In

*In Glory, I shall be
in Heaven absolute-
ly righteous, Eph. 5.
27. Jud 8. 14.*

27.

*By Nature, I sought
my self only, Phil.
2. 21. 2 Tim. 3. 5.*

*By Grace, I seek
Gods glory chiefly,
Phil. 1. 11. 1 Cor.
10. 31.*

*In Glory, I shall
give it to him whol-
ly, Rev. 5. 12, 14.*

28.

*By Nature, I was
lost, Luk. 19. 10.
1 Pet. 2. 25.*

By Grace, I am

found, Luk. 15. 24

*In Glory, I shall be
at home, 1 Cor. 2.*

29.

*By Nature, I knew
nothing. 1 Cor. 8. 2
Rom. 3:11.*

*By Grace, I know
in part, 1 Cor. 13.
12.*

*In Glory, I shall
know even as I am
known, 1 Cor. 12.*

30.

*By Nature, My
services were abo-
minable, Proverbs
15. 8.*

By Grace, My ser-
vices are accepta-
ble; 1 Pet. 2. 5.

In Glory, My ser-
vices shall be re-
warded, Mat. 6. 4.
and 10. 41.

31.

By Nature, I was
like a beast, Psal. 73.
22. and 45. 12.

By Grace, I am
like a Prince, Gen.
3. 6. Rev. 1. 6.

In Glory, I shall be
like an Angel, Luk.
20. 36.

32.

By Nature, My
Body was the tem-

ple of sin, Rom. 6.
12.

By Grace, My Bo-
dy is the Temple
of the holy spirit,
1 Cor. 6. 19.

In Glory, My Bo-
dy shall be raised
spiritual, 1 Cor. 15.
44.

33.

By Nature, I did
glory in my shame,
Phil. 3. 19.

By Grace, I am
ashamed of my sin,
Rom. 6. 21.

In Glory, I shall
be without sin and
shame, Heb. 9. 28.

34. By

34.

*By Nature, I was
like the dirt and
mire, most filthy,
Isa. 57. 20. and
10.6.*

*By Grace, I am
like the Moon in
beauty, Cant. 6. 10.*

*In Glory, I shall be
like the Son in glo-
ry, Mat. 10. 43.*

35.

*By Nature, I fall
in the shadow
death, Luk. 1. 79.*

*By Grace, I do
virtually in the
Kingdom of Life
Eph. 2. 6.*

*In Glory, I shall
on his Throne Eter-
nally, Mat. 19. 40
Rev. 3. 31.*

*A short Account of the Varieties
of Popish Tortures practised
by those Bloody Idolaters upon
poor Protestants.*

1. **C**hildren have been cast to Dogs
and Swine, to be devoured by
them. 2. Women great with Child
have been hanged up, and their Bellies
ripped open, that the Infant has drop-
ped out, and been thrown into a Ditch.
3. Youths have had their Brains dash-
ed out against Trees, and some have been
Trampled to death. 4. Some Infants
have been found Sucking the Breasts of
their dead Mothers: 5. The Duke of
Alva in *Flanders* took great delight to
flea off the skins of Men, and to head
his Drums with them. 6. Some have

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been

been driven to a River where the Bridge has been broken down, and there drowned in vast Numbers: If any of them could Swim, they either shot at them with Muskets, or knockt them on the Head as they came near the Land. 7. Some were put into nasty filthy Dungeons full of Mire and Dirt, and having Bolts put on their Leggs, there Perisht with Cold and Hunger. 8. Some have had their Eyes pluckt out, and their hands cut off, and so let go to Pine away in Misery. 9. Many have been Stoned to Death. 10. Some have been stript stark Naked, and driven into the Woods and Mountains in the extremity of Frost and Snow, and there Starved. 11. Some have been compelled to carry their own Parents to Execution, others to give Fire to the Wood that Burnt them;

them, Mothers have been forced to throw their own Children into the water, Wives to hang their own Husbands, Children to hang up their Parents; and when they have done all this in hope, and upon Promise of Life, they themselves were barbarously Murdered. 12. Some have been boyled to Death in Cauldrons. 13. Some have been put into a whole in the ground all but the head, and there forced to continue till they died. 14. Some have been driven through the streets Naked, and if through weakness they did not march as fast as was desired, they were prickt forward with Spears and Swords. 15. Some have been so Rackt and Tormented, that Worms have bred in their Putrifying Sores. 16. Infants have been closed again in their Mothers

Bellies (which the Villains had ript up) and there strangled. 17. Some have been wounded deadly, and then hung upon Tenter-hooks. 18. Some have been hanged by the Arms that the Soldiers might try their Valour, and the strength of their Swords upon them. 19. Others have been ript up, and their Guts let out to trail about their Heels. 20. Some have been dragged with Wyths and Ropes about their necks through the water, Bogs, Woods, and Streets, to inforce them to confess their Treasure, which when they had gotten, they were basely Murthered. 21. Some have sheltred themselves in Caves, and by Smoak made with wet Straw at the Mouths thereof, have been Smothered. 22. Some have been croud-
ed into great Houses and Barns in great
Numbers

Numbers, and there burnt altogether, and if any endeavoured to escape, they were shot, or run through. 23. Others have had their Feet held frying against the Fire till they died. 24. In the *Spanish Inquisition* they are forced to lie Naked in their nasty Prisons, and all the Filth and Vermin are swept upon them. 25. Some have been tempted with hopes of Life, and threats of Death, to renounce their Religion and turn Papists, and when they have so done, have Murdered them; the scoffing Papists telling them, it was the safest way to dispatch them while they were in a good Humour,

*Brief Remarks upon the Wicked Lives
of several Popes of Rome, and of di-
vers ill Accidents that have happened
to some of them.*

IN the time of Pope John the 23,
there was a Council holden at Rome,
where, when they were Sate, a dread-
ful ugly Owl flew too and fro amongst
them, making an hideous noise, and at
last settled upon a Beam, and stared the
Pope directly in the Face, which much
troubled them all, and the Pope especi-
ally, and looking upon it to be Ominous,
he dismissed the Council for that time,
and after a while they sate again, where
the Owl without a Summons appeared
again, and stared the Pope in the face as
before, and would not be forced from
the

the place where she fate with all the shouts and hallowings they could make, till with Clubs and Sticks thrown at her she fell down dead before them all.

This *John* the 23 was made *Pope* by force, and not by choice; and was so notorious a Villain, that he was deposed by the Council of *Constance* upon seventy scandalous Articles, That he was a Liar, a *Symonist*, a Pagan, an Incarnate Devil, an Heretick that denied the Souls Immortality and Eternal Life, he caused his Predecessor and his Physician to be Poysoned; committed Incest with his Brothers wife, counted Whoredom and Adultery Venial Sins, and yet he was the Infallible head of the *Papists* Holy Church.

Sir *Thomas Bullen* an *Englishman*, being sent *Ambassador* to the *Pope*, in the

time of King *Henry* the Eight, kissed his Holiness Toe, which he had no sooner done, but his Spaniel in Imitation of his Master, sought to do the like, but instead of a gentle salute, gave him a bite, enough to have made him been Cursed with Bell, Book, and Candle: Another Gentleman being admitted into the Popes presence, had the honour to kiss his Toe, which his Servant taking notice of, made all the hast possible out of the Room, but being stopt, and demanded the reason, he desired them to let him go, *For if (said he) they make my Master, who is a man of so great an Estate to kiss his Toe, I am sure they will certainly make me, who am but his Servant, to kiss his Breech.*

Pope *John* the Thirteenth was accused for using Witchcraft and Magick; He

He came to the Popedome by Bribery, and was given up to all manner of Debauchery, Perjury, and Sacriledge: He Dismembred divers of his Cardinals, by plucking out their Eyes, cutting off their Hands, and gelding them; He made Priests in his Stables among his Horses, and for Money made Bishops of Boys; he Ravished a Widow, put out the Eyes of his Ghostly Father, brake Windows in the Night, set Houses on Fire, and drank a Health to the Devil; At last being taken in Adultery with another Mans wife, he received such a deadly wound from her Husband, as sent him, it is feared, not into Purgatory, but down-right into Hell.

Silvester the second was a great Con-
rurer, and before he came to be Pope,
he

he contracted with the Devil to be his own, Body and Soul, if we would assist him with Dignities in the Church, and by his help, and some wicked Arts of his own, he attained at last to be Pope, and was then assured by his Privy Counsellor, that he should live till he said Mass in *Jerusalem*. This made him confident, being resolved never to come there, but the Devil caught him saying Mass one day at the Church of St. Cross in *Rome*, which was otherwise called *Jerusalem*, and there seized upon, and destroyed him.

The true Name of Pope Joan was *Po* Mrs. *Gilbert*, a Dutch-woman, who well put her self into Mans Apparel, Travell'd to *Athens*, and there made shift to get as much *Latin* as would make a Dunces Mass-Priest to say the

old Mumpsinus, at last she crept up to be Pope, by the name of John the Eight, as she went in Procession, she was delivered of a Bastard which she Murdered, and thereby proved her self (both in a Literal and Mystical Sense) to be, *The Where of Babylon*: It is pity she lived not to bring forth another Litter, that the Church of Rome might have had a Pig of her own Sow.

Pope Pius the fifth would often say, When he was a Bishop, he was pretty sure of his Salvation, when he was a Cardinal, he began to doubt it, but when he was Pope, he utterly despaired of it. And how well he might, who Excommunicated our Famous Queen Elizabeth, freed and Absolved her Subjects from their Allegiance, and gave her Kingdom to the Spaniards, that is, as far as he could

could give what was none of his own.

Pope *Julius* the second was more a Souldier than a Scholar, he threw Saint Peters Keys (as they call them) into the River *Tyber*, with this huffing Bravado *If Saint Peters Keyes will not Defend us, Saint Pauls Sword shall: He Excommunicated the French King, but the King in Defiance of him, coyned Mony with this Inscription on it, Perdam Babylonem, I will destroy Babylon.*

Most Historians give this Character of Pope *Boniface* the Eight, *That he came in like a Fox, reigned like a Lyon and died like a Dog.*

Pope *Sergius*, his true Name was *Bocco de Porco*, or Hogs-face, which being ashamed of, he changed into *Sergius*, since which time all Popes have taken up Names by the rule of Contraries

ies, The most Cruel, being called Cle-
ment or Merciful; The most Wicked,
Innocent; The most cursed Popes, Be-
dict or Blessed; The greatest Clowns,
Urban or Courteous; and the Vilest
Wretches, Pius.

A Prayer for Children in the Morning.

O Lord God, thou art the Father of
Heaven and Earth, and the Father
of all Mercies, by whom alone I live,
move, and have my being, who tookest
me out of my Mothers Womb, and
hast ever since preserved me to this day,
Blessed be thy Name; I bless thee that
thou hast preserved me this Night,
and that thou hast brought me safe to
the beginning of another day, I beseech
thee protect me this day that I fall not
into Sin, and keep me safe from the
Temp-

Temptations of Satan; Bless my Parents, Friends, and Acquaintance, Defend our Sovereign Lord the King, thy Church, and the true Protestant Religion, from Popery and Idolatry, and grant that when this Mortal life is ended, I may live and Reign with thee forever in Glory, *Amen.*

A Prayer for Children in the Evening.

HOly and Glorious Lord God, I thy poor Child, prostrate my self before thy blessed Majesty this Evening, humbly beseeching thee, for Jesus Christ his sake to Pardon all my Sins and Iniquities, bless my Parents in their Bodies and Souls, instruct them, O Lord, that they may instruct me in thy True Religion, that I may not be insnared with the Idolatry and false Doctrines of Popery: Be with me

for Children.

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this Night in my lying down, let me sleep
in thy fear, that whether sleeping or
waking, living or dying, I may be always
thine, through Jesus Christ my Lord and
Saviour, Amen.

Grace before Meat.

O Lord Bless us, and bless these good
Creatures provided for us, give us
grace to receive them as from thine hand,
and to use them soberly, as in thy Sight,
through Jesus Christ our Lord, Amen.

Grace after Meat.

THe King of Eternal Glory, who hath
at this time fed our Bodies, make
us Partakers of thy heavenly Table, grant
in thy Gospel a free passage, confound Anti-
christ and all his abominable Idolatries,
and finish these days of Sin, and bring us
to everlasting Peace, Amen.

Grace

Grace before Meat.

O Lord, lift up our hearts to look unto thee for a blessing upon our Meats, that we may comfortably use thy Creatures as pledges of thy Favour, through Jesus Christ, Amen.

Grace after Meat.

A S thou hast filled our Bodies, O Lord with thy good Creatures, so be pleased to endue our Souls with all spiritual blessings in heavenly things, through Jesus Christ our Lord. Amen.

Now Glory be to God above,

And likewise to the Son,

And to the blessed Spirit of Love,

The like of us be done,

As it in the beginning was,

From all times heretofore,

And as it now is, and shall be,

Henceforth for Evermore, Amen

F I N I S.

